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THE
Missionary Magazine
 AND
CHRONICLE.

**ANNIVERSARY OF THE LONDON MISSIONARY SOCIETY.
 FIFTY-EIGHTH GENERAL MEETING.**

THE following Report of our recent Anniversary Services cannot fail to excite among our readers the strongest feelings of holy anticipation, as well as of adoring gratitude, in connexion with the advancement and prospects of the Missionary cause. Its details will strengthen every previous conviction of the Christian mind, that the great work which engages the energies and resources of the Society, is really upheld and directed by the hand of God; and that He continues to acknowledge it as one of His most honoured instruments for exhibiting the riches of His grace in the heathen world.

The several services were pervaded with a spirit of deep devotion and sacred ardour; supplying a strong assurance, not only that the present wants, but the ever-growing claims of this great enterprise, will be met with a proportionate increase of Christian liberality. The churches have many gifts and sacrifices yet to lay upon this altar, and they will count nothing too precious to offer for the furtherance of that kingdom which is at length to be the joy of the whole earth.

Under these heart-cheering convictions, the Directors commence another year of labour in a cause which the lapse of time has only served to render more dear; looking, in earnest prayer and humble faith, for the continued presence and more abundant blessing of Him whose promise secures its constant enlargement and final victory.

MONDAY, MAY 10.

New Broad Street Chapel.—An early Morning Prayer Meeting was held, specially to implore the Divine blessing on the several services of the Anniversary.

Weigh House Chapel.—Service for the Juvenile Friends of the Society. Rev. J. A. MILLER, of Windsor, commenced with reading and prayer. Rev. HENRY ALLON, of Islington, preached from Psalm cxlv. 4. The Service was concluded by Rev. W. KIRKUS, of Craven Chapel.

WEDNESDAY, MAY 12.

Surrey Chapel.—The Prayers were read by Rev. JAMES SHERMAN. Rev. Dr. BURDER prayed before, and Rev. J. ALEXANDER, of Norwich, after the Sermon. Rev. JOHN STOUGHTON preached from Phil. i. 21,—first clause.

Tabernacle.—Rev. J. RAVEN, of Manchester, read the Scriptures and prayed. Rev. Dr. BEAUMONT preached from Isa. xlii. 6, 7; and Rev. W. H. DYER, of West Bromwich, offered the concluding prayer.

FRIDAY, MAY 14.

SACRAMENTAL SERVICES.

Sion Chapel.—Rev. JOHN BURNET presided. Addresses and Prayers by Revs. H. MADGIN, W. CAMPBELL, J. BROWN, W. TYLER, and M. JEULA.

Orange Street Chapel.—Rev. Dr. FLETCHER presided. Addresses, &c. by Revs. S. LUKE, R. E. FORSAITH, J. SMITH, and J. S. PEARSALL.

Falcon Square Chapel.—Rev. J. A. JAMES presided. Addresses, &c. by Revs. S. STEER A. McMILLAN, T. GILFILLAN, J. HOWELL, J. GAWTHORNE, and Dr. TIDMAN.

Surrey Chapel.—Rev. E. T. PRUST presided. Addresses, &c. by Rev. J. SHERMAN, J. BRANCH, W. HARBUTT, and J. GLYDE.

Islington Chapel.—Rev. Dr. HARRIS presided. Addresses, &c. by Revs. H. ALLON, G. CORNWALL, W. SLATYER, and B. S. HOLLIS.

Old Gravel Pits, Hackney.—Rev. J. H. GODWIN presided. Addresses, &c. by Revs. Dr. COX, A. JACK, R. HARRIS, J. JOHNSTON, J. DAVIES, and J. VINEY.

Stockwell New Chapel.—Rev. Dr. ARCHER presided. Addresses, &c. by Revs. E. CRISP, J. ROWLAND, R. FLETCHER, E. JONES, and S. ELDRIDGE.

Kingsland Chapel.—Rev. W. BEVAN presided. Addresses, &c. by Revs. H. ADDISCOTT, C. DUKES, and W. HOLMES.

Tottenham Court Road Chapel.—Rev. H. J. BEVIS presided. Addresses, &c. by Revs. J. WOODWARK, J. GLENDENNING, E. MORLEY, D. HEWITT, and D. DAVIES.

Hanover Chapel, Peckham.—Rev. Dr. COLLYER presided. Addresses, &c. by Revs. W. GUEST, J. C. HOOPER, G. ROGERS, J. E. ASHBY and H. S. SEABORN.

Trevor Chapel, Chelsea.—Rev. J. KELLY presided. Addresses, &c. by Revs. Dr. MORISON, W. LEGG, W. RALEGH, J. CHORVIELLE, J. STOUGHTON, J. SPENCE, and W. P. LYON.

Greenwich Road Chapel.—Rev. S. CURWEN presided. Addresses, &c. by Revs. J. RUSSELL, T. MANN, G. ROSE, H. J. ROOK, H. B. JEULA, J. PULLING, and W. LUCY.

Westminster Chapel.—Rev. T. ADKINS presided. Addresses, &c. by Revs. J. DAVIES, S. MARTIN, J. RAVEN, and J. SIBREE.

Stepney Meeting.—Rev. J. ALEXANDER presided. Addresses, &c. by Revs. H. HARRISON, J. E. RICHARDS, S. DAVIS, H. J. REYNOLDS, and J. KENNEDY.

Paddington Chapel.—Hon. and Rev. B. W. NOEL presided. Addresses, &c. by Revs. J. STRATTEN, W. ROBERTS, J. C. HARRISON, E. PROUT, J. SUGDEN, and S. McALL.

THURSDAY, MAY 13th.—THE ANNUAL MEETING.

THE Fifty-eighth Anniversary of this Society was held at Exeter Hall on Thursday morning, the 13th of May, the Right Honourable the Lord Mayor in the Chair. Notwithstanding the threatening aspect of the weather, the deep and growing interest felt in the proceedings of this Society led to as numerous an audience as was ever gathered in this Hall. On the platform were observed—Hon. and Rev. B. W. Noel, Rev. Drs. Campbell, Archer, Henderson, &c.; Messrs. J. Stoughton, J. Alexander, T. Adkins, W. Brock, J. Kelly, Sir J. B. Williams, G. Hitchcock, Esq., Joshua Wilson, Esq., &c. &c., together with those gentlemen who took part in the proceedings of the Meeting.

Sir Culling Eardley Eardley, Bart., the respected Treasurer of the Society, was unavoidably absent, on account of recent indisposition.

The proceedings commenced by singing the 73rd Hymn (Missionary Collection)—

“Great God, the nations of the earth
Are, by creation, thine.”

The Rev. J. C. HARRISON having implored the Divine presence and blessing,

The LORD MAYOR rose and said: You will readily imagine, my Christian friends, that I am at this moment the subject of sentiments to which I feel it difficult to give adequate expression. By the solemn petition just presented at the Throne of the Heavenly Grace, the minds of some of us now present have been called back to the memorable day on which this great Society, whose Fifty-eighth Anniversary we have met to celebrate, was first instituted in the City of London. To me, I do assure you, it is gratifying in no ordinary degree, that, at my time of life, and after having passed nearly half a century in this Metropolis, I am able

distinctly to recall the beaming features of those venerated fathers by whom it was projected and sent forth upon its heavenly mission. When I remember their zeal and devotedness, and reflect upon the vastly beneficial results with which their enterprise has been crowned, I cannot but take shame to myself that I have been so imperfect a follower of their example, and can consequently claim to have so small a share in their reward. When, therefore, I venture to enforce upon others the duty of rendering increased support to this important Institution, I desire to include myself also in the exhortation. The considerations by which this obligation might be urged, are at once so obvious and so numerous, that the chief difficulty lies in the selection. The object, for instance, which it has in view, presents an argument which ought to be of irresistible force. What Christian can hesitate to support a Society whose great purpose it is to publish the Gospel to the ends of the earth, accompanying the living ministry ordained by its Divine Author, with the unadulterated Word of God,—that Word which, we are assured, and know by happy experience, is able to make wise unto salvation through faith which is in Christ? The catholic constitution of the Society, moreover, is worthy of its catholic object; in this respect faithfully reflecting that oneness in His Church upon which Our Lord, in His memorable prayer, seems to have suspended the conversion of the world. Were other reasons necessary to induce you, not merely to maintain, but to increase the ratio of your liberality to this best and greatest of causes, I might provoke you to love and good works by reference to the heroic and self-denying men who, not content with contributing a few paltry pieces of silver or gold to its promotion, have given themselves to it; going forth, with their lives in their hands, to inhospitable climes and among barbarous nations, to proclaim the Gospel of peace and salvation, and to set forth in their own example its benignant and transforming power. Yet further, I might refer you to those nations themselves,—to the benighted and sensual millions on millions in China and in India, and to the teeming tribes of dark and down-trodden Africa,—and I might ask you, whether you can refuse that Divine remedy to them, but for which you, as well as your fathers, would have been consigned to ignorance as deep, to depravity as foul, and to wrongs as cruel? But it is unnecessary, even had I the ability, to pursue the theme. The facts of the Report, and the eloquent appeals of succeeding speakers, will doubtless be allowed their due weight upon your minds. I will only repeat, therefore, my perfect sympathy in all connected with this glorious Institution, adding my earnest prayer, that it may long flourish under the guidance of men with whom I feel it my highest honour to be thus associated. Commending the interests of the Society to your liberality and your prayers, I conclude with declaring, that I feel a great compliment has been paid me in asking me to take the chair to-day, and I offer my warmest thanks to the gentlemen who invited me to preside. They have afforded me an opportunity of speaking for a few moments on a theme upon which my mind dwells with delight; and I sit down assuring both them and you, that now and at all times, it will make me happy to do whatever I can in promoting the interests of your great Society.

The Rev. Dr. TIDMAN then read an abstract of the Report:—

THE record of a single year in a long-continued course of Missionary labour can rarely present characteristics attractive or commanding by their novelty. New fields of exertion may, indeed, be adopted, and the rewards of toil be multiplied, but the methods of labour admit of little variety, and success is usually realized in sure but silent progress. “So is the Kingdom of God, as if a man should cast seed into the ground, and should sleep and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear.”

But the husbandman patiently prosecutes his toils from the beginning to the termination of the year, and as its revolving seasons unfold the beauty of spring, the abundance of summer, and the richness of autumn, he receives each well-known change with feelings of delight,

and with new thoughts of love and thankfulness to Him who crowneth the year with His goodness. And in the world of mind, as in the world of matter, in the economy of grace as well as nature, God in like manner demands and rewards the unwearied zeal and steady perseverance of his servants.

On the Directors of the London Missionary Society it devolves this day, to report to their assembled constituents, that the labourers whom they have sent forth to many lands, have toiled by day, and, when danger threatened, watched by night, throughout the Missionary year; and, through the love and fidelity of Him whose glory they have sought to advance, and on whose grace they have relied for success, the winter of the year led on to golden summer, and the seed-time has been followed by the joy of harvest. And the Directors feel assured that the simple announcement will be sufficient with the friends of the Society to insure both confidence and love for their devoted Missionaries, and gratitude and praise to the Missionaries' God.

It will be readily imagined that neither the processes of cultivation, nor the progress of the seasons, have been marked by uniformity; the husbandmen have had to adapt their labours to the peculiarity of the soil, and the winter has not been equally protracted and severe in all climes. Some, too, have been tried by drought and locusts, and others have been overtaken by terrific storms; yet how varied soever the season or the soil, no field has proved barren, but every faithful labourer has borne his sheaves to the garner with a glad and grateful heart.

The year has not passed without memorials of death among devoted friends of the Society, both at home and abroad. Within four months after the last Anniversary, the Rev. Joseph John Freeman, who on that occasion appeared in his usual vigour of health, and energy of character, was suddenly stricken by disease and death, and laid in his grave in a foreign land. An event has seldom befallen the Society so deeply afflictive and mysterious as the unexpected removal of its devoted Home Secretary; and the Directors gave expression to their feelings, on the solemn occasion, in the following Resolution:—

“That the Directors have received with feelings of the deepest sorrow the announcement of the death of the Rev. Joseph John Freeman, the devoted and laborious Home Secretary of the Society; and while they bow with devout submission to this solemn and unexpected dispensation of the wise and gracious providence of God, they embrace the mournful occasion to record their high estimate of the ardent zeal and unwearied energy of their departed brother, and of the services rendered by him to the interests of the London Missionary Society, not only in the diligent discharge of the general duties of his office, but also in his various labours as a Christian Missionary in Madagascar, as the representative of the Society in Jamaica and British Guiana, and, more recently, in his extended visitation of the Society's stations in South Africa.”

In the month of March, it pleased God mercifully to release from his long-protracted sufferings the Rev. Thomas Lewis, one of the oldest Directors of the Society, and one of its kindest and most efficient friends. The Directors could not allow their venerable fellow-labourer to be carried to his resting-place unattended by a deputation of their number, and their Resolution adopted on the 8th March, 1852, does but inadequately express their personal regard, and their high estimate of his Christian worth.

“Resolved—That the Directors embrace the earliest opportunity afforded since the decease of their late lamented friend, the Rev. Thomas Lewis, to express their high veneration of his personal character and public worth. The delightful remembrance which they cherish of his long-sustained and unblemished Christian deportment, of his spirit, uniformly marked by holy love, and of his unwearied and disinterested labours in the cause of humanity and religion, alleviates the sorrowful solemnity excited by his death, and constrains them to glorify the grace of God which was magnified in him.

"But the Directors deem it specially incumbent, on the solemn occasion, to record their deep sense of the value of those abundant services rendered by their late friend to the interests of the London Missionary Society. In the Board of Directors, he laboured, with short intervals, for more than forty years; upwards of half that period he presided in its Ministerial Committee; and, under his powerful and persuasive influence, the Church and Congregation under his pastoral care became one of the most generous and influential among its Auxiliaries; and the Directors cannot seek from the God of Missions a greater blessing for their beloved Society, than an increasing number, and a long succession, of friends as discreet, warm-hearted, and stedfast, as their late beloved and venerated colleague."

It has devolved on the Directors in former years to report the growing infirmities and declining strength of the Society's most faithful friend and indefatigable Agent, the Rev. Dr. Philip, of South Africa; and now he rests from his labours, and his works do follow him. He died at Hankey, August 27th, 1851, aged 76. He was surrounded in his last hours by his beloved children, and was followed to his grave by a large company of sorrowing Christian natives, who had been indebted to him, and other Christian philanthropists, as the instruments of God, for their twofold deliverance from colonial bondage and the slavery of sin. The Directors, on receiving the intelligence of Dr. Philip's decease, expressed their veneration and esteem for his person and character in the following Resolution:—

"Resolved—That, in recording the decease of their venerable and honoured friend, the Rev. Dr. Philip, the Directors of the London Missionary Society feel constrained devoutly to express their gratitude to God, by whose grace his departed servant combined, with an extended life of faith in Christ, an unblemished reputation and an entire devotedness to the interests of humanity, justice, and religion.

"As a Christian Minister, Dr. Philip was greatly distinguished, by a stedfast adherence to the doctrines of the Gospel, and a faithful enforcement of its precepts; and his enlightened and affectionate ministry, both in Aberdeen and in Cape Town, was attended with abundant success. As the friend of Africa, his name will be enrolled with the most distinguished philanthropists of the age, and his memory will be embalmed in the veneration and love of the various Native Tribes, to whose deliverance from bondage and oppression, his self-denying and persevering exertions largely contributed. And, as the representative and Agent of the London Missionary Society for more than thirty years, his judicious counsels and unwearied labours commended him to the confidence and affection of its Directors, and, honoured by the Divine sanction, proved eminently conducive to the extension of the Saviour's kingdom, both within the borders of the Colony and in the regions beyond it."

South Africa has also, during the year, witnessed the departure of another venerable and devoted Agent of the Society. The Rev. Robert Hamilton, for 34 years the faithful coadjutor of Moffat at Kuruman, has fallen asleep. He was a good man, and laboured hard in his Master's work, amidst great discouragements and many trials, and death found him looking for the mercy of the Lord Jesus unto eternal life.

The Rev. Robert Thomson, of Tahiti; the Rev. Matthew W. Woollaston, of Mirzapore, Northern India; and the Rev. Daniel Kenyon, of Berbice, have also been called, while yet their strength was unimpaired by age, to the Missionaries' reward.

But, although disease and death have removed devoted labourers from the field, the Directors are thankful that the aggregate number of the Society's Agents has been somewhat increased by the reinforcements that have gone forth. Of these, four—Messrs. Lind, Spencer, Gill, and Law—have been added to the Polynesian Missions; Messrs. Leitch, Sargent, and Evans have proceeded to India, and Mr. J. Chalmers to China—making the number of European Agents now sustained by the Society, 170, together with their wives and children.

In maintaining this large amount of Agency, the Directors may, in the judgment of individuals, have subjected themselves to the charge of imprudence, if not of presumption; inas-

much as the amount of the Society's income has been for many years inadequate to meet its expenditure, and the funds from which the yearly deficiency has hitherto been met are now all but exhausted. But the recall of faithful labourers, or the relinquishment of fields white to the harvest, would be like the sacrifice of a right hand or a right eye, and one to which the Directors never could consent, unless forced upon them by the sternest necessity. Such an event it is within the power of their constituents, by proportionate and systematic liberality, to prevent; and they once more, and with increased earnestness, appeal to the friends of the Society, to preserve it from the dishonour, and the guilt of curtailing its operations at a moment when the pressing claims of the Heathen, and the loud voice of Providence in every land, demand increase and extension.

The operations of the Society, no less than their results, are too varied and extended to admit of any adequate Report; and the Directors must therefore, as heretofore, restrict themselves to a Summary, compressed within the narrowest possible limits, of its labours and success, beginning with those in

POLYNESIA.

On the 15th of July, the *John Williams* left the port of London, on her third voyage to the Islands of the South Pacific, thoroughly repaired and outfitted by the contributions of the children of England. Four young brethren, whose names have been already given, sailed in her, accompanied by the Rev. D. Darling, one of the veterans of Tahiti, and the Rev. Aaron Buzacott, of Rarotonga, who took with him 5000 copies of the entire Scriptures in the language of the Hervey Islands, which he had been enabled, with God's blessing, to translate or revise, and carry through the press. Great had been the anxiety of the islanders for the return of their old friend and teacher, and they anticipated the treasure which he conveyed with gratitude and delight.

The guidance and protection of Providence which have hitherto been granted to the Missionary Ship, graciously attended her on this occasion to the shores of Australia. She safely arrived at Hobart Town on the 1st of November, and at Sydney on the 22nd of the same month. In both these colonies, Christian friends manifested the most cordial attachment to the Missionaries and their work, and contributed liberally to the funds of the Society. The *John Williams* finally sailed from Sydney on the 1st of January, and the Directors trust that by the present time she has reached the several groups in which their Missions are established.

The position of the Mission in TAHITI has become one of great difficulty and embarrassment, more particularly under the administration of the present French Governor. The labours of the Missionaries are restricted to certain localities, and the people are practically prohibited from rendering any voluntary assistance to their pastors; and as these restrictions are framed and passed in the Assembly of the Chiefs, but in which the influence of the Governor is paramount, they have all the authority of Native law. Such restrictions are obviously at variance with the original treaty made by the Queen with the French authorities, in which the unrestricted freedom of the British Missionaries was guaranteed; but the events which have occurred in France during the last six months have deterred the Directors, for the present, from seeking redress through the intervention of our own Government.

On the 4th of May last, the Governor of Tahiti, acting under authority from Paris, celebrated the Anniversary of the French Republic. The day occurred on the Christian Sabbath; and as the low games, the lewd dances, and the irreligious amusements by which the event was to be commemorated, and of which previous announcement was made, awakened in the minds of our faithful Missionaries the deepest sorrow and anxiety, they most properly entreated the Christian natives at their several stations to abstain from the prospective profanation of the Lord's-day. The Rev. William Howe, who preached at Papeete the preceding Sabbath

to the congregation composed of Europeans and Americans, felt impelled, by a sense of Christian duty, to pursue the same course; and for this address he was prosecuted, and brought to trial on the charge of attempting to bring the Government into contempt. Our brother denied the charge and nobly defended himself; the evidence against him miserably failed, and he was unanimously acquitted by the jury.

Pomare, though a queen in name, is virtually a captive, and deeply feels her bondage. She has maintained her Christian character in the midst of many difficulties; and her regard to her true friends, the Protestant Missionaries of Britain, is too evident to be grateful to their adversaries.

The present Governor, contrary to the policy of his predecessors, has removed, or greatly relaxed, the prohibition of brandy, and the consequences have been most disastrous to many of the natives; but the members of the Missionary Churches have, for the most part, resisted the temptation, and maintained their consistency. The addition to the Tahitian Churches of many youthful converts has greatly encouraged the hearts of the Missionaries; and they continue to rejoice that, not only the members of the Churches, but the entire population of the island, have hitherto been unseduced by the sophistries and the blandishments of Popery.

While the Directors cannot but lament the unjust curtailment of liberty to their Missionaries in the discharge of their ministry, they yet rejoice that this unrighteous measure has turned out rather for the furtherance of the Gospel; since four well-trained *Native Pastors* have been ordained over as many Churches in those parts of the island now beyond the reach of European oversight.

From the SOCIETY ISLANDS, including *Raiatea*, *Huahine*, *Tahaa*, and *Borabora*, the accounts received, though brief, have been gratifying. The Churches have increased. The people have gladly purchased many copies of the Tahitian Bible; and their contributions to the funds of the Society have, in several instances, exceeded those of former years.

In the HERVEY ISLANDS generally, and in *Rarotonga* in particular, the kingdom of God is advancing.

The Institution for training Native Agents, under the care of the Rev. William Gill, is in a state of great efficiency. The Schools throughout the Islands are numerous and attended; and deep religious feeling, and earnest inquiry on the part of unusual numbers, fill the heart of the Missionary with hope and thankfulness.

"Our public meeting, held July 18th," writes Mr. Gill from Avarua, "was deeply affecting. Upwards of 400 persons were present. A subdued holy excitement pervaded the whole assembly. Some nineteen men spoke of their sins and sorrows, hopes and joys. During the succeeding weeks, day after day brought twelve, twenty, and thirty different individuals to our house. Male and female, husbands and wives, parents and children, came to seek relief for their sin-burdened minds, and to be instructed in the words of Eternal Life. Meetings for prayer and biblical instruction have been opened at several of the Churches' members' houses, both at this Station and Arorangi. Upwards of twenty meet in each house, giving a total at the two Stations of more than 300 who, during the last six months, have been brought under conviction of sin; and the majority of whom, by a renewed life and conversation, prove themselves anxious inquirers after salvation."

The Rev. Charles Pitman bears testimony to the same effect; while the following extract from his last letter will also show that a heart as warm and generous as that of the widow who cast all her living into the treasury of God, may be found in the bosom of many a Rarotongan Christian.

"Since our May Meetings we have been very busy receiving the contributions of our poor people, who have exerted themselves to the very utmost; and this you will not doubt when you hear that in many, *very many instances*, they have given their all! and that with cheerfulness.

"One day, as I was standing at my door, a deacon came with his grandson, a child about six years of age. I asked his errand. Pointing to the boy, he said, 'Something for the Society he has to offer;' when the lad put into my hand a dollar. Looking at him, and seeing he was ill clothed, I said, 'This is too much; give a part of it, and buy him a garment with the remainder.' 'No, no,' said the good man; 'it is property devoted to the spread of the Gospel. From the bark of a tree his grandmother will beat him out some native cloth for a garment; but he cannot get more money.' The whole, and the only piece of money they possessed—ALL was given to the Lord; and, as they joyfully went away, I could not but lift up my heart to God for his blessing to descend both on the grandsire and the child."

The liberality of these Islanders generally affords a most gratifying evidence of the power of their Christian principles. Their Missionary contributions for the past year amounted to £108 6s. 0d. This large free-will offering was made, not of their abundance, but rather of their deep poverty; and if its force were felt as an example by the opulent professors of religion throughout Britain, no want of funds would hinder the rapid extension of the Gospel among the perishing myriads in heathen lands.

The Navigators', or Samoan Islands, which, at the time of the last Report, had suffered for three years the horrors of war, are now restored to the enjoyments of peace. The conflict originated in the spirit of feudalism identified with their former state of idolatry, and was maintained principally by the people of Manono against those of Atua and Aana; the former claiming superiority, the latter refusing submission. The lovely island of Upulu, the principal field of the conflict, became, to a great extent, a scene of desolation, terror, and bloodshed. Houses were burnt, property destroyed, and the inhabitants driven from their homes, or compelled to take refuge in the camp. It is needless to say that the benevolent labours of the Missionaries were greatly impeded, and the hopes of many years were threatened with bitter and lasting disappointment. They exerted their utmost skill and influence as mediators between the combatants, but their generous designs were often frustrated; and, at the beginning of 1851, both parties prepared for a deadly and decisive encounter. Frequent skirmishes occurred, and many fell; but at length, the people of Manono, finding their resources cut off by the stratagems and perseverance of their opponents, were constrained to propose peace, and thus to relinquish their former pretensions to supremacy. Great was the joy of the Missionaries at this unexpected and pacific issue of the long-pending conflict; and when the latest accounts left the Islands, the people had returned to their lands, and were rebuilding their dwellings, and all things betokened the continuance of peace, and the return of prosperity. Deeply as the friends of Missions must deplore the long continuance of the war, and the many evils resulting from it, they will yet rejoice in the assurance given by their brethren in Samoa, that the influence of the Gospel was most strikingly evinced both in mitigating the horrors of the conflict, and in leading to its honourable and pacific termination.

The last conflict between the same combatants occurred in the year 1830; and as the lamented Williams first landed upon the shores of Samoa, he beheld the burning villages, and the indiscriminate slaughter of the vanquished. Then the pagan savages of Manono triumphed over Aana, and victory was followed by the most malignant revenge; now Christianized Aana triumphantly resisted the unrighteous pretensions of Manono; and when their adversaries were subdued, and lay at their mercy, they allowed them to return to their country and to their homes in peace.

THE WEST INDIES.

THE Mission Churches both in *Jamaica and British Guiana* continue to suffer many disadvantages from the low wages and insufficient labour of the people, combined with a system

of unequal and oppressive taxation. There are, however, indications of social improvement, although the prosperity of former times is still distant, if indeed it can ever be anticipated.

In *Jamaica* the people have suffered greatly from the ravages of small-pox, following the fearful visitation of cholera in the year preceding; yet, notwithstanding these successive trials, the Stations of the Society generally throughout the Island have presented decisive indications of progress; the congregations and schools have in almost every instance increased. New converts have been added to the churches, and the Missionary Pastors have been animated by the simple faith and practical piety of the people.

In many cases, indeed, the religious principles of these negro Christians, especially when contrasted with their early disadvantages and limited means of improvement, stand forth with a prominence and beauty for which we should rarely find an equal in the favoured churches of our country.

"The following fact," writes the Rev. W. J. Gardner, of Chapelton, "affords an illustration of the desire many of the people feel to contribute all they can to the cause of God":—

"I had observed that a very respectable female member of the Church constantly visited the market on a Saturday to sell cakes; and on one occasion I said to her, 'Why, your husband is not badly off, and why do you come to the market to sell these?' She replied, '*I want to earn a little money for myself*, that I may not ask my husband for all I want to give away;' and when I reminded her that her husband always gave very liberally, 'Yes,' she replied, '*but he earns all that, and I want to feel that I am giving away what I have myself earned*. I can then think that I am doing a little.'"

The Report of the Rev. Wm. Alloway supplies a similar illustration of high principle and true Christian liberality:—

"One of the deceased members," he observes, "Thomas Morgan, a working blacksmith, was admitted to the Church about six years since. His general conduct was not only unblameable, but he adorned the Gospel of his God and Saviour. In regard both to the amount of his contributions to the cause of Christ, and his manner of giving, he was a bright example, which it would be well for the Church if all its members, according to their means, would imitate. A few years ago, when the people of this district were suffering severely from want of employment, and successive years of drought, he came to me, and stated that, as the times were getting harder, and he did not know what might happen during the year, which had just then commenced, he was anxious that the cause of God should not suffer from any affliction that might befall him: and that as he had a little money in hand, he would like to pay his subscription for the year in advance. He then gave me £1 16s. as his own subscription; and during that year his wife and aged mother paid 12s. more on their own account. In January, 1851, he again gave me, in advance, his usual subscription, with an additional 5s. for a special object; and on the 15th of July he ruptured a blood-vessel in the lungs, and died instantly, leaving a widow and five children to the care of Him whom he had so faithfully and cheerfully served."

In *Demerara* and *Berbice*, our Missionary brethren have much encouragement in the prosperity with which God has crowned their several labours.

The Rev. Jas. Scott, who returned to *Demerara* towards the close of 1850, leaving his afflicted wife in this country, gives a report of the Station on the West Coast under his care, which evinces the rich reward that has been granted to his zealous efforts and self-denying devotion.

"We have," he says, "2721 immortal beings more or less closely connected with our places of worship, and under Christian instruction; and of this number 415 are in Church-fellowship. We have 393 children under daily instruction, and at least 550 in our Sabbath Schools. We have been able to extend the preaching of the Gospel to a much greater number by week-day evening services, as two native brethren and myself have been exclu-

"sively devoted to the work. We have been aided by upwards of fifty persons, male and female, in the work of Sabbath School instruction. The field is wide; we have laboured hard, and I believe much real good has been done. The charge on your funds for the year for all this will be, when all accounts are settled, £120. I am sorry it is so much. I am sorry it is anything at all; and, if I can, I shall endeavour to make the Mission meet its own expenses the current year.

"Among a people so recently emancipated from heathenism and slavery, you will be prepared to hear that there is still much in society to regret. Nor will it surprise you to hear that, in a Church composed of persons so situated as to the past and the present, evils should occasionally spring up which call for the exercise of Church discipline. I am, however, happy to be able to say, that, amid all hindrances, we have, during the past year, made considerable progress.

"There has been a considerable awakening among the people. Most of the twenty-two persons admitted into the Church have been led to manifest concern about their souls during the year. But they give no adequate idea of the real state of things among us. We have many inquirers. The general aspect of things is marvellously changed and improved."

The amount raised by Mr. Scott's people towards the support of this extensive and efficient Christian agency amounted to £412 5s. 7d.

Other selections might be made from the Journals of our brethren, affording proofs no less conclusive, that our West Indian Missions, notwithstanding the vicissitudes by which they have been overtaken, and the depression under which they still suffer, supply no just occasion for despondency or complaint, but, on the contrary, give striking evidence of life and power, and the promise of ultimate independence and self-support.

SOUTH AFRICA.

The war which was raging in the Colony at the celebration of the Society's last Anniversary, has continued throughout the year to spread desolation and death. Alarm and distress have been universally prevalent throughout the Eastern Districts, and many valuable lives among the Colonists and the British forces have been sacrificed. A portion of the Hottentots, who on all former occasions proved the loyal and able defenders of the Colony, have been unhappily induced to unite with the hostile Kaffirs, and, in many instances, their conduct towards their former neighbours and employers has been treacherous and cruel.

But, while the Directors utterly repudiate the intention of palliating, much less of justifying, the offences of the disloyal natives, it is deeply to be regretted, that the conduct of the Colonists, particularly at Graham's Town, and on the Eastern frontier, has been calculated to produce, in the minds of the coloured people, distrust, estrangement, and enmity. At the commencement of the contest, the Governor, in his proclamations, doomed the Kaffirs and their allies to extermination; and the British settlers joined heartily in the deadly design—extermination was their watchword in the field, and the motto inscribed upon their banners. Such a spirit was too well calculated to produce upon the half-informed minds of the native population, the fearful impression, that the present conflict was a war of races—of the white against the black man: that blood for blood, life for life, were the only terms on which it would be prosecuted. In many districts of the Colony, yet undisturbed and peaceful, reports were circulated that the coloured people were plotting the destruction both of the English and the Dutch inhabitants; and that, at a given period, they would be all massacred yet, in no single instance, were these rumours confirmed.

In the proceedings of Government, published at the Cape, a particular case is stated, in which one of the rumours—so common and so injurious towards the native classes—was carefully investigated by Mr. Owen, her Majesty's Assistant Commissioner, and the following are extracts from the Report of that gentleman, addressed to the Secretary of Government:—

"I have the honour to inform you that, agreeably to your instructions, I proceeded to the Hottentot Institutions in the Caledon and Swellendam districts, for the purpose of ascertaining the temper and feelings of the people, concerning whom various sinister reports had been circulated, and had created alarm among the farmers and inhabitants of their neighbourhood. I am gratified to be able to state that I consider these rumours to be entirely unfounded, and that they have merely arisen from a not unnatural idea amongst the credulous Dutch, that they were likely to follow the example of their brethren on the frontier. These Hottentots offered in great numbers to go to Kaffirland again with Major Hogg or myself, should their services be required; a sufficient proof of general loyalty.

"I conceive that nothing is more likely to excite them to bad feeling and illegal acts, than these unjustifiable accusations."

Mr. Hill, a resident magistrate at Piketberg, was called to examine the grounds of a similar alarming report, and he writes also to the same effect:—

"I have done all in my power to persuade the farmers not to take notice of such reports; and pointed out to them the improbability of such a proceeding on the part of the coloured people, and that the panic they so plainly show, and the preparations they are making to defend their farms, are more likely than anything else to put mischief in the heads of such as are inclined to be disaffected."

But false alarms and groundless accusations have not been the only means employed by the Colonists against their unoffending coloured fellow subjects. A letter from the Rev. N. H. Smit, the Society's faithful Missionary at Graham's Town, contains the following statement of a gross outrage committed by Englishmen against the peaceable and loyal members of his congregation:—

"Since the commencement of the rebellion, my people had been regarded by many with any other than friendly feelings. They were first called *rebels*, and not a few of them were treated as if they were *really so*. Many of them were also often *threatened*, but little violence was really done them till Saturday, the 28th June. On the afternoon of that day, a number of individuals were sent by the Civil Commissioner to disarm the Hottentots of the town. Seeing an unusual stir about their location, I hastened to it, fearing there was something wrong. On my arrival, I found assembled between 200 and 300 Englishmen, and some Fingoes, mostly armed with guns. The greatest disorder prevailed; the houses of the people were entered, boxes forced open and searched (in some instances, pillaged), and several houses burnt down. Some of the poor people lost *every thing*. One man received two shots in his left arm; and one poor woman, who could not move herself, was with difficulty dragged out of a burning house. Something I said to a gentleman brought the infuriated mob around me. Finding, however, they could not frighten me away by threats (for I was determined to remain with my people, and witness the worst), some were going to strike me, others to shoot me; and I am indebted for my life, under God, to a few gentlemen who were in no way connected with the mob, and to some others who, though *violent in language*, stepped between to prevent my being hurt. At the location, *sixteen houses* were burnt down; at another place, *seven*, besides some in town.

"On my return home I wrote to the Civil Commissioner, claiming protection for my people, the result of which was the appointment of one constable to go and *talk to the sufferers*, and four other *special constables* to protect upwards of *one hundred families* against some two hundred low miscreants, who seemed bent only on mischief! The four constables, it appears, after walking about the location for a short time, returned to their homes, leaving the poor houseless women and children in the open air to shift for themselves as best they could. Among the unfortunate sufferers are the wives and children of *eight or ten men who were then serving in the field against the common enemy!*

"You will be glad to hear that my people suffered all without the slightest resistance."

Mr. Smit most properly applied to the resident magistrate for redress on behalf of these poor sufferers, but he applied in vain. Subsequently he appealed for justice to the Governor, and, after a delay of about six months, the Attorney-General for the Colony instituted proceedings against these boasted loyalists for this daring departure from humanity and justice.

But the malignity and violence of the Colonists have not been restricted to the native tribes. Several of our Missionaries, and the Messrs. Read in particular, have been represented as friends of the disaffected, and abettors of rebellion, and the Rev. Henry Renton, the Representative of the United Scottish Presbyterian Missionary Society, then in South Africa, was assailed with vulgar clamour and brute force by the inhabitants of Graham's Town for his sympathy with the alleged treasonable proceedings of our Missionaries at Kat River.

The Directors deem it sufficient to state, that their confidence in the integrity of their venerable friend Mr. Read and his devoted son is unshaken; and they cherish towards them the tenderest sympathy under their accumulated sufferings from the loss of their property and the destruction of their homes, the disaffection of a portion of their people, and the unfounded but malignant allegations of their enemies. The following statements by Mr. Renton before a Committee of the House of Commons, made in July last, will show how well entitled were these devoted men to a different treatment from their countrymen:—

"There were (on the 22nd January) some thirty Englishmen at Fort Armstrong. Several of them had been residents in the Kat River settlement, and others carrying on business at the fort. They had manifested strongly the prejudices which many English on the frontier showed to the coloured people; and at the period spoken of, the ill-will of all the native insurgent classes to Englishmen had in consequence become very strong. On the day following (January 23) all these Englishmen in Fort Armstrong escaped, and were conducted from Philipton to Whittlesea; and they have themselves acknowledged that mainly to Mr. Read, jun., were they indebted for their lives, he having accompanied them through some defiles, and led them by those passes in which he conceived they would be most secure from the attacks of parties of rebels that were out. On the day succeeding, all the English females also connected with those individuals were brought to Philipton with a considerable portion of the property in safety, through the protection of the ministers."

From these statements it is obvious that our Missionaries have been cruelly vilified when they were entitled to the highest commendation; but it is better, if the will of God be so, to suffer for well doing than for evil doing.

The only Stations of the Society at which disaffection to the Government has been manifested by the Hottentots are those of Kat River and Theopolis.

The grievous destruction of the latter is, for the present, involved in obscurity; but the evidence of those Christian Natives who escaped from the scene, would lead to the conclusion that the majority of the people were forcibly driven from their village by a multitude of Kaffirs and disaffected Hottentots, strangers.

Although the disloyalty manifested at Kat River, is an occasion for the deepest regret, yet, it must not be supposed that the entire population of the Settlement were implicated in this grave offence, or that it involved any considerable number connected with the Missionary Stations.

A large part of the men served faithfully in the Native Levies, and rendered valuable service in the field of battle.

From the other Missionary villages and institutions connected with the Society, many hundreds have also entered the military service of the British Government, and have returned at the expiration of their engagement, with an honourable character for order and bravery.

"From Hankey and Kruis Fontein," writes the Rev. T. D. Philip, "seventy-eight of our people were engaged in military service, at the commencement of the present war. Six or

"eight were non-commissioned officers, the rest privates. They nearly all served for six months. A very few have been taken on service for a few months longer.

"One party served as Burghers, at Commando Kraal, that is, they declined the bounty; another party as Levies, at King William's Town. They returned home in good health and spirits, and I cannot say that there was any great intellectual or moral degradation. We were from the beginning solicitous to guard against such evils as are incident to war, and therefore we persuaded the deacons and members of the church to accompany them. At the same time, a constant correspondence was kept up with them by their families, and by the Missionaries, which they reciprocated. The accompanying testimony of their Captain, R. Metelerkemp, Esq., will be the best evidence I can give of their behaviour.

"As Captain of the Albany Levy, in which the men from Hankey and Kruis Fontein were placed during the six months, from January to July, 1851, I have great pleasure in bearing witness to their orderly and respectful behaviour toward their officers, their soldierly conduct in the field, the propriety of their moral conduct, and their attention to religious exercises. These things I remarked in them, with few exceptions, and they rendered my post, as their officer, agreeable and satisfactory. In fact, if the men had been willing to remain, I should have been willing also to remain their officer.

"(Signed)

R. METELERKEMP."

At the last Annual Meeting of the Society, the Directors were recommended, by a special resolution, to appeal to the friends of humanity and justice throughout the country, with the view of raising contributions for the relief of the Missionaries and their families, and the innocent sufferers among their native converts, who were subject to the direful consequences of the war. In reply to this appeal, they have received contributions amounting to £2315, a part of which has been already expended for the support of these faithful labourers, left utterly destitute, and the relief of the afflicted and homeless poor by whom they are surrounded. It would scarcely be credited by the religious public of Britain, that, for this act of charity, the Directors and the Society have been stigmatized, by a portion of the colonists, as sympathizers with traitors, and friends of rebellion. But such is the present animus of certain classes in South Africa towards Christian Missions and their generous supporters.

It will be gratifying to the friends of the Society to learn, that of its *Thirty-five* Stations, within and beyond the colony, from *Four only* have the Missionaries been compelled to retire, and that in all the rest they have continued to prosecute their ordinary labours without any serious impediments. The native congregation at *Peelton*, in Kaffraria (one of the four stations abandoned), retired at the outbreak of the war, with their Missionary, the Rev. Richard Birt, and put themselves under the protection of the British Government, at King William Town. Immediately after their departure, their dwellings, the house of their Missionary, and their chapel, were all laid in ruins by the hostile Kaffirs, and the poor people, for the time, were left destitute and homeless. But, through the kindness of the Government, they have obtained a place of temporary settlement within the colony, and by industrious habits they are now in possession of ordinary comforts; and from the fruits of their industry they have commenced a liberal subscription towards the erection of a new chapel at Peelton, whenever tranquillity is restored, and they are permitted to return to their homes.

It is a duty most gratifying to the Directors to turn from scenes of discord and desolation, to contemplate the *spiritual* condition of the Mission churches, which is represented in nearly all the Annual Reports as truly cheering. The churches enjoy peace, their members sustain, with consistency, their holy profession, while many, who heretofore lived in carelessness, or open sin, have been turned from darkness unto light, and from the power of Satan unto God; and although the Directors are not able to state the *exact number* of new converts, they are able to affirm that it is greater than in many former years.

The Rev. Dr. Livingston has returned in safety and peace from his third journey into the

interior of the country. On this occasion he penetrated between three and four hundred miles northward, beyond the limits of his former travels. He found a country abounding with rivers, some of much greater magnitude than he had hitherto seen in Africa, and an interesting population, far more numerous than any of the native tribes dwelling southward. These people, though speaking a different dialect, understood the Sichuana language, through which Dr. L. made known to them the way of salvation. They received him and his family with much kindness, and, encouraged by this successful effort, Dr. L. purposes soon to return to these hitherto unknown multitudes, in the hope of permanently establishing among them the kingdom of Christ. The Directors have felt constrained to sanction this projected enterprise of their self-denying and dauntless friend, commending him to the care and protection of that gracious Saviour, whom he aims so zealously to serve, and who has hitherto proved his guide and his protector.

From MADAGASCAR no recent intelligence has been received. The report of the Queen's death, which appeared in the public journals, has not been confirmed, and was, probably, unfounded. The only communication from the Island which has reached England, since the last Anniversary, is a brief journal kept by a native Christian, during the late severe persecution. This interesting document confirms the afflictive yet animating statements already published, namely, that *Eighteen* Native Christians have been added to the faithful Martyrs of Madagascar; that many other Christians had been degraded from posts of honour, and reduced to slavery, and that nearly 2000 had been summoned to the capital, and visited with fines or imprisonments for the Lord's sake.

CHINA.

Prolonged acquaintance and close observation, on the part of our Missionaries, with the character of the Chinese, deepen their conviction, that it cannot be more accurately described than in the affecting language of the Scriptures, as "earthly, sensual, and devilish." Notwithstanding a plausible exterior, and manners sometimes approaching refinement, the want of truth and honesty, and the prevalence of selfishness and lust, are all but universal. The philosophical principles and moral aphorisms of Confucius are understood by few, and felt by still fewer; and practical Atheism, and gross and puerile superstitions, divide the millions of this mighty empire.

A gross instance of the impositions they are ever ready, for the sake of gain, to practise upon foreigners, occurred in connexion with an article of interesting intelligence, published in China, and inserted in the last Report of the Society. The article was represented as an extract from a work written by the Imperial Commissioner Ki-ying, and was published by the American Missionaries at Ningpo, as evincing the enlightened views of that distinguished statesman on the subject of Christianity. It was, however, subsequently discovered, that the pages on which it appeared had been artfully forged and ingeniously inserted in the volume, for the purpose of obtaining a higher price from the Christian purchaser.

In no part of the heathen world do our brethren more greatly need the sympathy and prayers of the churches at home, that God may sustain them under their many trials, and, by the omnipotent energy of his Spirit, give life to the dry bones to which they prophesy. And as they have obtained mercy of the Lord, they have laboured, and have not fainted; and beneath the oppressive sense of their own weakness, they have been permitted to rejoice that the weapons of their warfare have been mighty, through God, to the pulling down of strongholds, even in this citadel of pride, falsehood, and sensuality.

During the year, *new converts have been added* to the several Christian Churches at *Hong-Kong, Canton, Amoy, and Shanghai*; and the following communication from the Rev. John Stronach, labouring, *pro tempore*, in the last-named city, and received since the last annual meeting, cannot be read without devout joy and thankfulness. After detailing some pre-

liminary proceedings in reference to *eight* Chinamen of the Fuh-Kien province, whom he had lately baptized, he observes :—

“ They attended regularly for the purpose of receiving instruction, for nearly three months, and gave continued evidence of sincerity in seeking the salvation of their souls, and of the strength of their conviction, that by Jesus Christ alone could that salvation be secured to them. They, one and all, with earnest abhorrence, expressed their determination to forswear not only idolatry in all its various forms—of attendance at temples, incense-burning, burning of gilt paper, and worshipping their dead parents or ancestors—but also every outward and inward sin denounced in the law of God, and the Gospel of Christ. At the same time, they expressed their sense of helplessness without Divine aid, and their resolution to persevere in the course they had commenced—of supplication to the God of all grace for the sanctifying influences of his Holy Spirit, so indispensable to success in their career as Christians. They make a point of abstaining from all business on the Sabbath-day, and attend regularly the services held in my meeting-room and in the chapels in the city. I cannot discover, by the utmost closeness of questioning and investigation, any sinister motive that could induce them to wish to join us; certainly, no considerations connected with either money or good name among their countrymen, could lead to any line of conduct but one exactly the reverse of that they are pursuing; for a profession of Christianity in a heathen city cannot either increase the wealth or respectability of those who make it; and not one of them is dependent in the slightest degree on foreigners, or has any prospect of being so. The eight men who have thus come forward are all well known to each other, exhibit evident marks of mutual confidence and regard, and often talk with one another about the truths they unitedly believe; and they are aware that it is their duty to invite others to the same belief, and are not slack in discharging it. I brought before one of them the possibility of persecution, should the Chinese Cabinet ever resolve to exhibit their latent hostility against foreigners, in which event, doubtless, Chinese converts to our religion would be the first victims, and be at once called to meet death as traitors. Would the possibility of this, I said, not frighten them, or be likely to induce apostacy if it really took place? ‘No,’ one of their number replied, with energy, ‘we should only the sooner be taken up to heaven.’ After due deliberation, it was resolved that Baptism should be administered to these converts on the 6th February, in the new chapel in the city.”

In the month of July last, Mr. Stronach wrote in the like spirit of holy joy, informing the Directors of the reception of *eight* additional Fuh-Kien men, making sixteen baptized in less than twelve months,—a fact unprecedented in the history of our Chinese Missions.

Our Missionaries rarely encounter any direct opposition, and those stationed at the northern ports extend their *Itinerant* labours, without danger, to the surrounding regions. These teem with multitudes of benighted idolaters, who often listen with much curiosity, if not with deep emotion, to the new doctrine announced by the foreigners.

The labours of our *medical* Missionaries—Dr. Hobson in Canton, Dr. Lockhart in Shanghai, and Mr. Hirschberg in Hong-Kong—afford the most valuable aid every year to many thousands of the poor and the afflicted; while the exercise of their benevolence and skill is always accompanied with prayer and Christian instruction, which in some happy instances have become the means of their conversion to the faith of Christ.

The *Native Pastors* and other *agents* afford most efficient service; while their consistent Christian deportment happily illustrates and powerfully enforces their instructions.

Dr. Legge steadily prosecutes his labours, both with the *Theological Class*, consisting of five students for the ministry, and in the direction and superintendence of the *Boys' School*, which includes above forty pupils. Mrs. Legge presides over a *Female Boarding-school* in Hong-Kong, and Mrs. Young sustains a similar institution at Amoy; and in these labours of love on behalf of their own sex, our devoted friends receive much encouragement. The Directors

have also made repeated donations to Miss Aldersey's Girls' School at Ningpo, both as a token of respect for her distinguished Christian character, and as an encouragement to her most disinterested and useful labours.

With feelings of unusual gratification, the Directors have recently received the first copy of the revised *Chinese New Testament*, printed, with moveable metal type, at the Mission-press at Shanghai. For economy, convenience, and beauty, the work surpasses all former publications in Chinese,—the cost, as stated in the last Report, not exceeding fourpence sterling.

The Directors have sent out an additional Missionary to co-operate with Dr. Legge in his multifarious and oppressive duties at Hong-Kong. This they have been enabled to do without any increased charge on the Society's funds, a generous friend having engaged to contribute annually the amount required for his support, on the simple condition that his name remains unknown.

In the review of the ten years during which our Missionaries, in common with many fellow-labourers, both from Britain and America, have had direct access to the five open cities of China, the Directors are constrained to entertain the conviction, that, however necessary and important may be the services of our brethren, the salvation of China depends, under God, on the labours of a well-trained *Native Ministry*; and to the attainment of this object, they deem every other but subordinate. They are, however, no less sensible, that such an agency cannot be precipitated—that it can be secured by no other power than that of God; and they would direct the hopes and supplications of their friends to the great Head of the Church, that He would raise up for China, from among her own sons, evangelists, pastors, and teachers enlightened by His Spirit, and devoted to His glory.

INDIA.

At the commencement of last year, the excitement of the native population of India, and more particularly of its northern metropolis, was at its height in consequence of the repeal, by the British Government, of the native law by which Hindoo converts to Christianity, by losing caste, became subject to the forfeiture of property. The wealthy merchants of Calcutta, stimulated by the wily Brahmins, loudly declaimed against this interference, as they alleged, with their religious rights, and foretold with confidence the early overthrow and ruin of their ancient faith. But their threatened opposition was, after the manner of the Hindoos, confined to words; the outcry soon subsided, and apathy and indifference were resuming their dominion, when a series of public events occurred which provoked among the influential natives more vehement accusations, and increased alarm for the safety of the Hindoo system. Six young men who had long been pupils in the Missionary Seminary at Bhowanipore, and most of whom were Brahmins of high caste, successively made a public profession by baptism, of their faith in Christ. On this occasion it became evident, that, although the legal forfeiture of property had been annulled by British justice, the tests to which sincere converts were still exposed were many and severe. There were in all five candidates for Baptism, but three were seduced, or forced from their steadfastness; and the following statement of our Calcutta brethren will explain the kind of influence by which that was effected:—

“The Missionaries, after telling them that they had nothing to expect by embracing Christianity, save that which would flow from their own efforts, but rather much to lose, and keeping them for some time in an inquiring state, resolved, at the earnest request of the pupils, to baptize them, and the Rev. J. Mullens immediately wrote to their relatives informing them of the intention of the young men, and of the place of their residence. During the whole of Saturday and on Sunday morning their relatives were allowed to see them, and both parties were told that the Missionaries had no wish to retain the inquirers if they wished to depart. One of the youths was a minor; and the Missionaries from the first recommended him to delay making his public profession till he was somewhat older.

"He, however, insisted on accompanying his companions. On being visited by his relatives, who employed every argument calculated to work upon his youthful affections, the lad stated in the presence of those relatives and many respectable witnesses, that he had not only come of his own free will, but that he had forced himself on the Missionaries; he would however, go and see his mother, but would return on Monday. One of his brothers, an old pupil of the Institution, promised, with many asseverations, that if the lad wished to return on Monday he should come. We need scarcely say that he has not returned. It may not be out of place to afford our friends an opportunity of judging of the kind of arguments employed to induce this boy to return to his home. He was promised a gold palanquin presents of money, plenty of wine to drink, sweetmeats to eat, and a beautiful wife; and, it was added, that his mother would die if he did not return. No attempt was made to convince his judgment, or to argue with him on religious subjects. All the means employed were addressed to his affections as a son, and to his sensual appetites. There was no effort employed to prove to him that Hindooism was right or Christianity wrong; nay, in this whole business it was curious to observe how many of the friends acknowledged the superiority of Christianity, and expressed their conviction, that sooner or later all must become Christians. The main point urged by all was, the great dishonour which would fall on their families should these young men become Christians; some of them going so far as to say, that Baptism, and eating food with Christians, would not be in the way of their restoration.

"It was with great difficulty that the Missionaries could induce the other four to have interviews with their relatives. They said, 'We have made up our minds, and do not wish to see them: we have counted the cost, and wish to be baptized, and become Christians.'

"On Sabbath morning the friends of two of the young men sought for another interview with them, which they obtained: and urged them once more to come and see their female relatives. They were told by the Missionaries, in the presence of the police authorities, that there was no wish to influence them, and that they were quite at liberty to go if they wished. They said they would go and see their mothers once again, saying, 'We will return on Monday—who can prevent us? we are of age, and are capable of returning if we wish.' Their relatives pledged themselves that they should return that evening or the following day. We have not, however, seen them since.

"On Saturday, the two remaining young men saw several of their relatives many times, and refused,—though repeatedly urged to do so by the Missionaries,—to see them again on the Sabbath, stating, 'We have made up our minds; and why subject us to these trials? We love them very much, but we must follow the dictates of conscience, and serve God. We do not wish to love them less, but more, and when we are baptized we will see them as often as they please.'

"On Sabbath evening, the 13th of April, they both were publicly baptized at the Union Chapel, in the presence of a large and deeply-interested audience; the Rev. E. Storrow gave an account of the steps by which the young men had been led to adopt the Christian faith appealing to them at different stages of his discourse for the truth of his statements; and after the address, Mr. S. having examined them as to the grounds of their faith, to which they most satisfactorily replied, the converts were baptized in the name of the Father, the Son, and the Holy Spirit."

Within the succeeding *three* months, *four other* pupils in the Seminary, after passing through the same fiery trials, renounced idolatry, and were publicly received into the Christian Church.

Notwithstanding the open and honourable course our Missionaries pursued, both with these youths and their relations, they were subjected to a public prosecution, for the alleged abduction of the first two converts,—the youths being, as it was declared, minors; that is,

under sixteen years of age. In the first case, the Rev. E. Storrow was charged with this offence by the father of the elder youth. The magistrate said it would both simplify and expedite matters to hear the statement of the young man himself. Táráprasád accordingly gave the magistrate a full account of the history of his convictions, and of the reasons why he wished to profess himself a Christian. He declared in the strongest terms, that he had not been forced in any way; that he had joined the Missionaries of his own free will; and wished to return with them again. Mr. Storrow then gave in his answer to the charge, and related to the magistrate all the circumstances of the case, and as his examination concluded, the prosecutor stated to the magistrate, that he wished to carry the case no further; and wished to "give up the suit, son and all." He accordingly signed a paper to this effect, and left the court.

In the second case, Mr. Storrow was charged with carrying off the young Kulin Brahman, *Chandránath Bānarjī*. On his examination, the convert gave an emphatic testimony to his belief in the Bible, and reiterated the assertion, that he was a free agent in professing it. The Missionary was again examined, and replied as before. Chandra's father-in-law then brought forward the question of his age, and laid before the magistrate the lad's horoscope (the birth-register of a Hindoo), from which it appeared that his age was fifteen years and nine months. The moment he saw it, the lad exclaimed to the magistrate: "This is not mine, sir; I know my own well, and it is much smaller than this." Its clean and fresh appearance seemed to produce the same conviction in the gentleman appealed to, who declared it was wonderful paper to have lasted so long, and yet look like new. The father-in-law then said to Mr. Elliott: "Sir, he is but a boy; what does he know about religion? and how can he be allowed to act for himself?" But he received the following important reply: "*You allow lads of his age, and even younger than he, to apply for situations in public offices: they become mohurrirs, and writers, and apprentices in the Treasury and other places; they get salaries—they marry; AND IS IT ONLY ON THE SUBJECT OF RELIGION THEY MUST HAVE NO OPINIONS OF THEIR OWN?*" The magistrate then concluded the case by telling the two young men, *that they were at liberty to go where they liked*; and they left the court with the Missionaries and other friends.

But, while our Missionaries were rejoicing in the decision and firmness of the young converts, and in the equity and wisdom of the British magistrate, they were threatened with the most determined opposition to their proselyting system, from the entire native community of Calcutta. A (so-called) monster meeting of Hindoos, to prevent the spread of conversions to Christianity, was held on Sunday, May 25th. It was to be a meeting, not only of all Calcutta, but of its suburbs; and the Sabbath-day, a day of leisure with the natives, was chosen for the occasion. No means were spared to make the meeting known, and after all only 500 people were present, out of the thousands comprehended in the circle which the meeting professed to represent.

Thus this renewed ebullition of zeal for idolatry ended in nothing, while the Hindoo youths, by whose conversion it was excited, remain firm in their principles, diligent in their studies, and consistent in their deportment; thus affording their friends and instructors cheering hopes in relation to their future character and usefulness.

Christian Missionaries have not unfrequently had occasion to lament that their countrymen in power have evinced more sympathy with the Hindoo persecutor, than with the native convert; and the Directors are therefore gratified in recording, not only the preceding testimony to the honour of Mr. Elliott, of Calcutta, but in adding the following attestation to the judgment and impartiality of the British magistrate at Belgaum:—

"It was supposed," say Messrs. Taylor and Beynon, "that, on account of Mootoo's embracing the Christian religion, he and his family would be ejected from their present residence; and which, indeed, was threatened. He succeeded in obtaining an old building to put in repair, for the accommodation of his family, in one of the streets where

"Brahmins chiefly reside, and not far from a temple of Hoonam, which is the centre of idolatry. When it became known that such was the case, a combination was formed to prevent him taking possession, and proceeding with the needful repairs. Various threats were used, in the first place, to intimidate him, and means used to make null the engagement; but, failing in all their attempts, they first petitioned the authorities here, and afterwards the Government of Bombay, to interpose, and prevent contamination to themselves and their temple, by the residence, in their vicinity, of a man who had degraded himself. The Government, very wisely, refused to interpose in the matter, and left it to the local authorities to do justice to all parties, who have confirmed to Mootoo his right to the property. This is a great point gained, which will also, we trust, produce a favourable influence. The people will see that the Government will not interfere with the civil rights of those living under their rule; will not afford countenance to any in their assumption of peculiar sanctity and deference, on account of their supposed superior birth; nor sanction the degradation of any whom they may choose to look down upon with scorn and contempt."

To an ordeal similar to that of the four youths of Calcutta every convert from Hindooism is exposed; and unless he be prepared to forsake all to which nature cleaves, and to brave all from which nature shrinks, for Christ's sake and the Gospel's, he cannot be His disciple. Nor must it be forgotten, that these giant proofs of principle are required in the very infancy of Christian life; and it is therefore a demand for gratitude to God, who perfects his strength in the weakness of his children, making them firm amidst the strongest allurements, and dauntless amidst all dangers. The following gratifying fact, communicated by Mr. Clarkson, of the Mahi-Kantha Mission, evinces, on the part of an Indian convert, great boldness in the faith of Christ, and heroic self-denial for His sake:—

"An event of very considerable interest and importance has just taken place in the conversion and baptism of Manaji Ramchundra, a young Parbh (quasi-Brahmin). This young Hindoo was educated at Puna Mission School, as also at the Government School, and came to Baroda two years ago, with a view to office in the court of the Guicowar (Prince) of Baroda.

"He is a near relative of the hereditary minister of that prince, and through his influence he became teacher of English to the younger prince, at a salary of 100 rupees per mens. (£120 per annum.) Although dwelling in the midst of corruption, and possessed of every earthly prospect, the religious truths he had heard from the Missionaries at Puna were never eradicated from his mind. Illness seized him, and brought him to the borders of the grave. He inquired after a Christian Missionary, but no one was to be found. After his recovery, his religious impressions were not allowed to subside; and as soon as he heard of my being in the vicinity, he sent me a letter. This was followed by an interview, which led, by God's gracious aid, to his casting in his lot with the people of God. Providentially, his wife, having been gradually prepared by his instructions, cleaved to him, and the result was, that both have left their high connexions and prospects. Fearing that a proceeding so unexpected on the part of Manaji would excite his influential friends and powerful caste (they are Marattas, and not Goojurattee,) to some extraordinary effort, I consulted the British resident of Baroda; and as he assured me that in case of fictitious charges being brought by the Guicowar against the young man, and should he claim him as a subject, he (the resident) would be necessitated to deliver him up, I decided, without hesitation, on removing him for a time from all sinister efforts, and allowing the storm to subside.

"The character of this convert, who is twenty-one years of age, as it has hitherto developed itself, has given us all unmingled delight, and we look with lively hope to the future as regards him and his wife. He was baptized at Dewan, and his wife also listens hopefully to the truth."

"The coming out of such a man from the densest darkness of a native prince's capital, and the retention of his wife, is almost unprecedented, and has made us glorify God on his behalf. Without stipulation or promises from us as to the future, he has literally left all, and cast himself on the providence of God and the kindness of Christians. A young Brahmin, who was his servant, has also accompanied him."

In every part of India the Mission Churches have, during the past year, received additions; but increase of numbers has happily been also accompanied by great improvement in the principles and character of the Native Christians. At many of our Stations they have formed Benevolent Institutions for the relief of the needy and afflicted, and Societies for spreading the Gospel among their benighted countrymen. The contributions for these objects, made by the Tamil Christians in connexion with a part only of the Nagercoil Mission, amounted for the last year to £240; a sum, when viewed in relation to their humble condition and the habits of selfishness engendered by their former idolatry, that must excite both surprise and admiration.

To present in detail the various and extensive labours of our Indian Missionaries would greatly exceed the limits of this brief Report; the Directors can only therefore present a general statement of their diversified operations.

The *preaching of the Gospel* to the Heathen is their primary object,—the work of the day, of the week, and of the year. Several of their number have recently accomplished extensive tours for making known the glad tidings in populous districts, where the people dwell in darkness; and the Directors cannot too strongly express the hope that they may hereafter give a larger portion of their time and energy to this important branch of Missionary effort.

In these itinerant labours the European Missionary is assisted by the *Native Evangelists*; while the latter are encouraged and sustained by the presence of the former.

In common with all their fellow-labourers, our Agents are deeply convinced that the *Christian education of the young* is the hope of India; and by the establishment of schools of all classes, they zealously promote that most important object. Several of their devoted wives are actively engaged in Boarding or Home *Schools for Native Girls*, and God's blessing has eminently rested on these efforts to rescue their own sex from mental and moral degradation, and to train up wives who shall be blessings to their husbands, and mothers who shall lead their children in the way of life.

Certain of our Brethren who are well qualified for the task, are engaged in a careful *revision of the Holy Scriptures*, in *Canarese and Telooگوو*, and others in translating into *Tamil and Bengalee*, valuable tracts and treatises, illustrating and enforcing the doctrines and duties of Christianity.

In these several departments of labour, our beloved and honoured Missionaries co-operate heartily with the representatives of other sections of the Protestant Church, for the conversion of the idolatrous millions of India to the only true God, and Jesus Christ the Saviour of the world.

The aggregate results of these united labours have recently been presented to the Christian public in an able pamphlet written by the Rev. Joseph Mullens, of Calcutta; and the sum total cannot fail to excite feelings of adoring gratitude to the God of Missions, who has enabled his servants so zealously to assail the hateful and gigantic system of idolatry, and has vouchsafed to their labours such broad attestations of his power and approval.

At the close of the first half-century of modern Missions, the number of stations occupied in India was 260; of Missionaries employed, (including 22 ordained natives,) 403. The number of native Agents occupied in preaching and teaching the word of God in the bazaars and markets, and thus widely diffusing the knowledge of salvation, was 551. The number of Christian churches formed was 309;—these embraced upwards of 17,300 members, who

again formed the nucleus of a Christian community of 103,000, who regularly enjoy the blessings of evangelical teaching.

The number of Mission Schools for boys was 1418, containing 85,692 pupils; and for girls 445 Schools, containing 11,950—making a total of 1863 Schools, and of 97,642 scholars.

Although this glorious work was *commenced* 50 years ago, two-thirds of the agency just stated have not been in operation half that period; and hence these vast results are no less calculated to surprise than to delight.

Here are facts, glorious facts, which refute all objections founded on the infidel hypothesis, that India can never be evangelized; that her people will never renounce the venerated gods of their fathers for the pure service of Him who is a spirit; and never discard their vain confidence in offerings and sacrifice, to trust alone in the Lord Jesus for salvation. These are facts, glorious facts, that supersede all argument, demonstrating that the Gospel, when accompanied by the grace of the Divine Spirit, is the power of God unto salvation to every one that believeth—suited to men of every caste and every clime; effectual to elevate the most degraded, and to sanctify the most impure,—adequate to satisfy the largest wants, and assuage the deepest sufferings of the human mind.

But these spots, redeemed by the great Husbandman from the moral waste of India, and clothed by him with fruitfulness and beauty, are but few and far between; while around and beyond them lies the unbroken wilderness, wild and barren, or prolific only in thorns and briars, nigh unto cursing. Within fifty miles of the metropolis of India, there are towns with 10,000, 20,000, and 30,000 inhabitants, that never till within the last year beheld a Christian Missionary; while many cities of far greater magnitude are found in that vast Continent, without a solitary teacher to make known to them the way of salvation.

Midnapore, with 70,000 people, has not a single Missionary; Delhi, with a population of 150,000, has not a single Missionary; and in the provinces of Bengal and Behar alone, it is estimated that there are eighteen million souls who never hear the glorious Gospel.

Nor is this affecting state of destitution limited to India. In other sections of the pagan world, the disproportion between the instructed and the untaught is no less appalling; and the feeble ray of heavenly light serves only to make the terrific darkness visible.

The Mission Church of Evangelical Christendom has been amply rewarded for past labour, but she has brought upon herself corresponding obligations both to God and man. Humanity must regard her former efforts as obtrusive, unless she is prepared in the power of Christian mercy to perpetuate and to extend her labours. She has awakened in many an immortal spirit the terrors of death and of the grave; and can she now abandon the trembling traveller, and refuse to spread over the dark valley he is so soon to tread, the bright hopes of immortality? She has excited in many an anxious heart, a hunger for the bread of life; and can she now leave the sufferers to pine and perish?

But encouragements no less than obligations urge us onward. The Missionary enterprise is no longer an experiment, but a moral demonstration. The Church of Christ, in obedience to his high command, has sent forth her messengers to proclaim salvation to the ends of the earth; and whithersoever they have gone, He has been with them; and before him every valley has been exalted, and every mountain and hill made low, and the word of the Lord has had free course and been glorified.

But the visions of the past fade in the bright prospects of the future. The watchmen of Zion tell us not of the night only, but also of the morning. From their several fields of vision they behold the morning star shining in its strength, twilight with her feeble rays rising from behind the distant mountains, or the golden circle bounding the horizon, that grows brighter and broader as the eye gazes. But these varied aspects of nature all foretell with equal certainty the advent of approaching day; and with prospects so glorious and immutable, what is the duty of the Church, but to rise to the full altitude of her high vocation, and to

send forth her heralds to cry aloud to every nation sitting in darkness and the shadow of death, "Arise, shine, for thy light is come, and the glory of the Lord has arisen upon thee." Let the Church arise in the spirit of faith and love, and go forth to the discharge of this her great commission; and our children, or our children's children, shall walk in the light of millennial glory. And we too, who now watch for the morning, shall then, from that higher region to which, through the infinite sacrifice and grace of Christ our Lord, we hope to rise, behold with rapture and gratitude unknown before in heaven, the meridian of that day for which we now wait and pray, when the will of God shall be the law of both worlds, "AND THE GLORY OF THE LORD SHALL BE REVEALED AND ALL FLESH SHALL SEE IT TOGETHER; FOR THE MOUTH OF THE LORD HATH SPOKEN IT."

CASH STATEMENT.

The entire Income of the Society for the past year has been as follows:—

	£	s.	d.
Subscriptions, &c. in Great Britain, &c.	46,764	7	8
Legacies	10,108	16	9
Contributions raised at the Missionary Stations.....	12,175	7	10
Total.....	69,048	12	3

In the first of these items are included Contributions for two special objects, namely:—

For the relief of the Innocent Sufferers from the War in South Africa	2315	2	1
Sacramental Offerings for the Widows and Orphans of Missionaries	1416	14	6
Making a total of	3731	16	7
Leaving the <i>Net</i> Income for <i>Ordinary</i> purposes.....	65,316	15	8

The aggregate expenditure has been 72,830 11 6

But this includes the following disbursements:—

For repairs and outfit of the "John Williams"	3091	1	3
For the erection of the Calcutta College.....	1426	15	0
For the relief of the Sufferers in South Africa	1315	2	1
For the Widows and Orphans of Missionaries.....	1174	15	0
	7007	13	4

Leaving the Net expenditure..... 65,822 18 2

In the course of reading the Report, Dr. TIDMAN, addressing the Chairman, said: I have great pleasure, my Lord Mayor, in presenting you with a copy of the Rarotonga Bible. It was translated by our beloved brother Williams, who learnt the language in the huts of Rarotonga. When he first went, they knew not how to form a thought,—he was their first teacher; and now they can read that Bible with an intelligence and enjoyment equal to your own.

The LORD MAYOR, in accepting the present, said: Dr. Tidman, I receive this remarkable version of the Sacred Scriptures at your hands, with pleasing, and yet with solemn emotions. The name of the translator calls up mingled recollections. John Williams was one of the best of men, as well as one of the most successful of missionaries, and, it might be added, one of the most glorious of martyrs. Among other things, I remember, with sentiments of peculiar satis-

faction, that, when that distinguished servant of Christ was in this country, he appeared before the Court over which I have the honour to preside, to plead the cause of the heathen; and that the Court of Common Council of this City of London responded to his earnest appeals with the handsome donation of 500*l*. Sir, I heartily thank you for this Bible; and, although I have to regret my total inability to read it, I promise you it shall find a place among my choicest treasures.

Dr. TIDMAN afterwards presented to his Lordship the first copy of the Chinese Testament in metal type, which had reached this country, and in so doing, said: The value of this is, that when Dr. Morrison first printed the Scriptures in Chinese, the New Testament, which I have here, was contained in five volumes. Now, by the aid of an improved metal type, the design of which originated in the sanctified genius of the late Mr. Dyer, a Missionary little known to man, but well known by God his Master, whom he served faithfully,—by his labours this great improvement has been effected, and the New Testament may be printed for fourpence.

The Rev. Dr. HALLEY said: The resolution which I am desired to move is—

“That the Report, of which an abstract has now been read, be approved and adopted, and that it be forthwith printed and circulated by the Directors; that, in reviewing the circumstances and proceedings of the Society throughout the year, this Meeting humbly bows to the Divine will in those solemn and painful events by which the Society has been visited,—more especially in the removal of faithful friends and devoted Missionaries, in the continued oppression of Tahiti, and the persecution of the Church in Madagascar, and also in the prolonged war in South Africa, by which the social happiness and religious improvement of the native population have been so grievously obstructed. But the Meeting, contemplating also the invaluable labours of the Society's devoted agents, and the large amount of success which has attended their exertions in every section of the Mission field, would present its adoring praise to Him, whose grace it acknowledges as the only source of wisdom, power, and success.”

I must, my Lord Mayor, solicit your kind and patient indulgence, while I attempt to do justice, if it be in my power, to that Report, the printing and circulation of which I am requested to move. I say unfeignedly, I must solicit your kind and patient indulgence, because, I know not how it is, but I have, I believe, an unusual reluctance to rise in the early part of the proceedings of a meeting. But I would not trespass, on that plea, on the time of the meeting, because you must observe, my Lord Mayor, how very limited is that apology; for, although your officers have asked me to speak, they have asked me, also, not to speak long—to address you on the Report, but not to make a very long address; and, therefore, if unduly I trespass beyond the proprieties of the first speaker, the

responsibility falls back upon myself. I feel that very little need be said to commend the Report to your reception. I do not know what I can say to enforce that part of my motion, because I am persuaded that nothing needs to be said on that part of the subject. All I can say is this: When I consider the spirit and Christian tone and temper of that Report, from the first to the last sentence—when I think of it, so comprehensive in its views, so condensed in its details, I cannot but consider it would not be an unsuitable close to that series of Reports with which this Society has been favoured by your Foreign Secretary, each annual Report having seemed to surpass its predecessor. But, on the other hand, my Lord Mayor, when I think of the vigorous tone, the energetic thought, the forcible expressions, I will not look upon it as anything like the last of a series, but will consider that, in that tone and expression, we have, I hope and trust, something like a promise—if there can be a promise like that amidst the uncertainty of earthly things—something like a promise, that years will roll on before that well-known hand which has penned that Report shall be enfeebled by disease, or become powerless by death. The person who undertakes to move a Report does, I think, labour under this disadvantage: he cannot be supposed to know very well beforehand what he has to commend to the attention of the people, nor very well how to provide himself with appropriate thoughts and suitable feelings for the discharge of that duty. But I have observed, that there is one subject on which he may be well prepared to say a few words. There are certain thoughts with which he may well make himself familiar. He will have to speak as under the shadow of sepulchres—he will have to refer to the work which death has been doing in the course of the past year. Somewhere or other in that field over which he has to glance, the records of the departed will pass before him, and he will have to hold in his hand, as it were, the memorials of departed worth, to be cherished in the recollections and affectionate thoughts of survivors; and our Report has not failed in its usual admonitions. Our Foreign Secretary has done justice to that honourable name, which some of us very well remember many years since, as he appeared before us, and we called him the liberator of Africa; and when I think of the labours of Dr. Philip, I must say we are called now, not so much to lament our loss, considering how long he was spared and what he had done, as to thank God for what he has effected for Africa, and what lessons he has left our Society and left to the world. We have seen him persevering amidst opposition, undaunted when frowned upon by

authority, surviving obloquy and cruel misrepresentation, and dying, I believe, honoured by many who once regarded him with hostility or suspicion; and, though I am not about to advert to anything political with respect to South Africa, I will venture to say—and I believe I shall be contradicted by no party whatsoever—I will venture to say, had the Aborigines on the one hand, and the Colonists on the other, taken the advice of Dr. Philip—had your officials, in the shape of authorities in Downing-street, regarded his remonstrances many years since, Africa would have been spared much misery, the Colonists much treasure, and even the British armies some dishonour. You have also done justice to your late Secretary; less than justice to his honoured and attached colleague, working with him with so little collision, where there was close contact, would not do, and more than justice it is impossible to do to his exertions—that devoted, eminent, and honoured Secretary, that able advocate with his pen and with his tongue on almost all the platforms of our Auxiliaries—he, too, as I almost hear his thrilling words and tones, as he branded the oppressors of Africa, seems to summon me to say something in defence of their rights, or in honour of their labours; but I forbear. His remonstrances now come to our ear softened, as from the tomb; his words now seem subdued by mournful recollections. I will only venture to say, as I think he calls us thus to meditate as we look towards South Africa, and survey the broken lances of the Kaffirs, and also some broken swords of British officers,—“Come, behold the works of the Lord!” &c. But there was a Memorial I cannot overlook, there was a name I must allude to—I refer to Thomas Lewis. Your Foreign Secretary has done justice to that good man; but a friend from the country, who had acted with him, who had been accustomed to sit by his side—literally so—at your Board, who had observed him the Chairman of your Ministerial Committee, may be permitted to spend a moment or two with a reference to that venerated and beloved friend: but what can I say? That gentleman, that meek, unobtrusive Director, that kind friend of the youthful candidate for Missionary labour—and that kind friend, too, of the returning Missionary, broken with disease, worn out with labour, without pretence the friend of the Missionary from the time he appeared in the Board-room for examination to the day he returned from another country,—say of him? Oh, that a double portion of his spirit may rest on survivors! Say of him? He was a man from whose lips never escaped a harsh or hasty word, however earnest, decided, and sincere might have been our disagreement of

opinion. He is gone! others are following. God, in mercy to our churches, raise up others imbued with his spirit to occupy his place, and the place of men who, like him, are departed! But, my Lord Mayor, I feel I am now approaching a very affecting subject. Speaking of the departed, looking around upon this platform, I seem to see no vacancies, because, I thank God, they are filled by successors; yet they seem, as I miss many countenances, to be vacancies to me. An affecting thought struck me when I was told our honoured and eloquent friend from Birmingham was about to support this resolution; for I remember, some eighteen or twenty years ago, he stood about where I now stand; and, looking round upon this platform, he referred to the fathers and founders of this Society, who were gone, and we seemed to think of the shades of Burder, and Bogue, and Wilks, and Townsend, and Waugh, and others, as if they were filling their places on the platform. Then they seemed to me suddenly to depart in a moment and leave their places vacant, as he reminded us, that the place that had known them could know them no more for ever, when he said, “The fathers, where are they? and the prophets, shall they live for ever?” But I recollect that day, for the circle around me comes up fresh to my recollection. And who were there? Your Secretaries, successors of the departed—Arundel and Orme. And who were around them? I will not mention names; but those who recollect that occasion may now be ready to say—not as our honoured friend did, “the fathers,” but those whom we call “brethren”—the children of those fathers—where are they? He spoke of prophets; and if the founders were regarded as prophets—and they had much of the spirit of prophets—the successors of the prophets, where are they? “Whatsoever thy hand findeth to do, do it with thy might.” I must refer to one or two points in the Report, and then I will gladly give way to my successor. You mention, as you always do, in the early part of your Reports, the South Sea Mission, because it was your first Mission, watched with so much tender care, the object of so many hopes, so many fears, so many disappointments; and we, too, as we have heard this day, and, as on former occasions, have felt something like the bitterness of disappointment, but yet disappointment cheered by the assurance of hope. Despair of Tahiti! No, my Lord Mayor, I do not despair of Tahiti. You have given principles to Tahiti which no military power—be it armed by despotism, be it armed by democracy—can ever destroy. Despair of Tahiti! What! that its Christianity can be subdued by the sword,—that its principles can be driven away by the glare of military

terror! The French Power has endeavoured to take the diadem from the feeble Queen of Tahiti; and where now is its own royalty? It has endeavoured to destroy the throne of Queen Pomare, and its own throne has crumbled away, while Pomare reigns, and reign she will, till death, in her best throne—the hearts and affections of her loyal subjects; and buried, too, I doubt not, she will be in the sepulchre of her fathers, where the rulers of France, be they Royal, Imperial, Democratic, or what they may—have little hope and little chance of being honoured with interment. France has endeavoured to extort law and liberty from Tahiti, and she has lost her own. She has sent her troops to that little island, and wrested an acknowledgment of protecting power from a feeble, defenceless queen; but where now are her own ratifications of power? Where now her own charters of liberty? The Rev. Mr. Howe, in Tahiti, has gained a triumph for law, and liberty, and religion, which the proudest and noblest advocate in Paris could not this day gain for the law, or liberty, or religion of his own countrymen. If there be a relic of law or liberty, or right remaining anywhere under the broad tri-coloured flag of France, I seek it in Tahiti rather than in Paris, in the South Seas rather than in Europe. And, after all, the French Sunday has not been substituted for the Christian Sabbath among your churches in Tahiti; the French priest has not supplanted the missionary in that beautiful island. French power has not crushed Christian principle, and Tahiti lives,—and may it outlive many governors and many governments of France, her oppressor. But it is not for me this day to bring any charge, or to endeavour to excite any hostile feelings against a great nation, neighbours of our own, on account of any faults or sins of her former Government; and whatever their Government may be, and whatever its faults, I trust Britain will never be called on to interfere, unless in a Christian spirit. But, however that may be, I must say, if ever retribution has been written on the history of any people on account of the sins of government, that retribution, in words never to be effaced, has been inscribed on the monuments of France. The iron hand of despotism may efface the words “Liberty, Equality, Fraternity” inscribed on her public buildings; but that word—“a retributory Providence”—can never be effaced from the national history of France, at least so long as the memorials of Tahiti remain on earth. France may do its worst; it has almost done its worst; but the power of France is limited, and cannot—cannot devastate that island, cannot—cannot destroy the Aborigines, cannot—cannot crush your churches, cannot—cannot extirpate your prin-

ciples, so long as the people remain faithful to those principles; for that book has taught them the spirit of passive resistance, the gentleness of meek submission, the spirit of Him who, when he was reviled, reviled not again,—when He suffered, He threatened not, but committed Himself to Him that judgeth righteously. And though, at first, I regret to say—what still will excuse, or afford extenuation—they did attack and fire upon the French, you have taught them a more excellent way; and now, in calm and passive resistance, they have a power the sword cannot destroy, and all the armies of Europe cannot trample down. France has given us a lesson which she has stamped both on the obverse and reverse of her national effigy; she has sent out, to her dishonour, two expeditions in support and defence of Popery; the one to attack Rome, avowedly so,—the other, to possess Tahiti, with a scarcely less concealed intention. And what is the lesson? The success of Rome, in the restoration of the old despotism; the failure of Tahiti, in making a single convert. The success of Rome,—Why was it France sent out her armies, and the Romans raised theirs? While I have not a word of reflection on the Republican Romans, if ever there was a case in which war was honourable,—if ever there was a case in which the appeal to arms might be justified,—I say it was that appeal made by free and Republican Rome, when she had driven out the old decrepit despotism of the worst form. I say, if ever there was an instance in the history of the world in which one might justly have wished success to an appeal to arms, it was when Rome was attacked by France,—professedly by the protectors of liberty fighting for despotism,—professedly fighting with the tri-coloured flag, having the words, “Liberty, Equality, Fraternity,” as she made a wicked attack to restore the old despotism of Rome. And what was the power of Rome as compared with Tahiti? Mazzini was there, with his indefatigable energy; and Galatzi was there, to rouse the people by his extraordinary eloquence, and fill them with martial enthusiasm; and there, too, were encampments, and fortifications, and batteries, and artillery, and some ball and weapons of war; and there, too, whatever despotism or Popery may say, was a united people, as with one heart and a bold arm, faithful to the cause, and ready to die for their country,—all that was there. In Tahiti, we have passive power,—the meek resistance of Christian spirit; and your lesson surrounded Tahiti as with a wall of fire, and gave her a defence far more formidable, and far more secure, than if you had surrounded her island with the fortifications of Rome, and covered it with forts and castles like that of St. Angelo. The lesson

is before you ; the Christian spirit in the little island has preserved Protestantism, where the martial power in the old renowned city, with all the fond associations of Protestant Europe gathering around it, has utterly failed. There, is the strength of man ; here, is the power of God ; there, is the noise of the cannon ; here, is the still small voice of Christian principle ; there, the work is done by France ; but here, their work is yet to be done, and never will be done, and never shall be done, while Tahiti remains firm to the principles you have taught her. I will not do more than allude to South Africa. I would not encourage rebellion ; I bitterly regret the fact, if it be a fact, that any of our converts have joined in opposition to the British arms. I only ask you to think of the extenuation ; what have they suffered ? To resist England ! I am sorry for it ; but mine is the sorrow of a man who has some old associations with Scotland, and who has looked upon Bruce's standard from Stirling Castle, and thought—

“ Scots wha ha'e wi' Wallace bled,
Scots wham Bruce has aften led ! ”

I am not the man to speak harshly, or condemn the Kaffir, if, in a moment of irritation, he has been goaded to rebellion—vain rebellion, and hopeless rebellion, and, it may be, sinful rebellion ; but I am not the man, on the one hand, unduly to blame him, and, on the other, entirely to vindicate the power of Britain,—as if Britain, because she had the might, had therefore the right to do what she likes in Africa, China, India, or any other country on the face of the globe. I trust I have a British heart,—I trust I have a British feeling of patriotism,—I trust I have a British feeling of love of country ; but I am taught, that other men are my neighbours—I am taught that religion blesses all men with equal rights and liberties—I am taught there is no difference between Jew or Greek, bond or free, barbarian or Scythian, European or Kaffir, Englishman or negro ; for we are all one in Christ Jesus our Lord. Madagascar ! —I pass it with this thought only—I have the proof that the old Christian spirit of the martyrs of the first ages lives, and, therefore, our religion is the primitive religion. “ By their fruits ye shall know them ; ” they died for their faith as the first Christians did, and I venture to predicate—I am not a prophet—I venture to predicate, that in Madagascar, after so much suffering, the blood of her martyrs is the seed of her church.

The Rev. Dr. Cox, in seconding the resolution, said : As a member, and, for the time, a representative of another denomination, it may naturally be expected that I should utter liberal as well as missionary sentiments. It may be expected, that I should say how much we sympathise with your objects, ad-

mire your zeal, and honour your Society,—that we have no sectarian prejudices, no miserable jealousies, no mean, petty rivalry ; that your sorrows and your joys are our sorrows and our joys ; that we would not, if we could, stand alone in our prosperity, and that we identify ourselves with you in carrying forward the best of all causes. I might say all this, and many other things of this nature, which might secure some applause ; but, no, I say nothing of the kind, I do not utter a word of the sort. I do not come here to make professions for myself, or for that denomination to which I belong,—I do not come here with a bundle of declarations ; and why ? Sincerity never drops its sentiments. I do not consider the platform to be the place to prove that sincerity ; but it is demonstrated in the prayer of the closet, in the gathering of the social hour, in the readiness to lend the helping hand. Why do I not utter these things ? Why ?—because, if we are true to our principles, we cannot but feel it, and I know that you would not disbelieve or suspect me if they were uttered ; but I deem it utterly unnecessary, and I say, that while the disciples were called Christians first at Antioch in primitive times, if we, and you too, did not, amidst all your activity, feel this sentiment, why, you and I, and all of us, deserve to be called Christians for the last time in London. Now, the Missionary cause, as it has been intimated, is no longer an experiment, but it is, in fact, an experience. It was an experiment when our forefathers first considered the feasibility of such a scheme—when the Christian Church itself, if not in a state of absolute hostility to such a movement, was at least in a state of indifference—when the world around scorned it, hissed it, and poured the venomous streams of their malignity through the pages of periodical literature. It was an experiment when £13 2s. 6d. constituted the contribution at the commencement of this cause. When, soon after, the Missionary ship was captured,—when one Missionary achieved little or nothing for seven years together, amidst the millions of India, scorned and scowled at, denounced and interdicted by the authorities at home,—and when another Missionary plunged alone into the depths of Africa,—then it was indeed an experiment. But what is the state of the case now ? Trial has passed into triumph ; Society after Society has shone forth upon the world, like the stars that come out in the nocturnal heavens, till the whole hemisphere kindles with glory. Difficulty after difficulty has melted away, Missionary after Missionary has been sent, continent after continent, island after island has been visited, pound after pound, and thousands after thousands have been sub-

scribed to this great and glorious cause. You have heard of the labours of Missionaries in various parts of the world, where the stream of life has been pouring along, as in India, and upon its borders have sprung up the rose of Sharon and the lily of Christianity. Yes, we feel encouraged; and though this very resolution refers to the decease of such important men as once stood forward and were engaged in this work, yet we feel encouraged by this—the mortality of the agent does not affect the immortality of the cause. The agent may die, the Missionary may die, the Secretary may die, all may perish from the scene; our forefathers may, as they have done, vanish; others, their children, may vanish; still, if they all disappear successively from the scene, yet the Saviour lives, the cause lives, Christianity will triumph, and its success will become more and more apparent in the progress of things, and in the advancement of the world. There was a time when two of our Missionaries were conversing together as they walked the streets of Calcutta, and one said to the other, "Oh, for one convert! oh, for one Christian, for one converted soul!" What, said the men of this world, is that all? Is it for this that you send men to the extremity of the globe? What! is this worth the labour and the trouble? I answer without hesitation, it was worth it all. But, instead of one soul, what has been before you this morning?—the progress of things is great and glorious—that thousands of converts, made in all parts of the world, are becoming the agents of God; for, by imparting Christianity, you impart a new power to the mind of man—a power capable of indefinite multiplication and extension of influence. These considerations may well encourage us. I have been struck frequently, and especially in connexion with what was contained in your Report, with the connexion between geographical discovery and Missionary enterprise. A man of the world—a common traveller—goes forth to make a discovery; he traverses the land or the ocean; he brings to view a new country or a new island. Now, Mr. Livingston also goes forth to make discoveries; he discovers a large lake and considerable rivers; he gives you information, as others do, which may improve the mapping of the country and the geography of the globe; but what then? Was this his great object? Was it his first and last object? Is he identified with the ordinary traveller, who goes to different parts to gratify himself, or ambitiously to discover new lands? No. He went to see what could be done for the introduction of the Gospel among the population of that land. Thus Missionary enterprise subordinates geographical discoveries. In proportion as

knowledge extends, science enlarges, new facts are brought to view, and all will flow in the Missionary channel—all will become subordinate to the great cause of spreading the knowledge of Christ in the world, and hasten on the ultimate triumphs of the Redeemer. There was a period when, in the presumptuous predictions of French infidelity, it was said, Christianity was to be no more;—there was a period when Voltaire, Rousseau, and others of their fraternity, assured the world,—and they sang the song of premature triumph as they assured the world,—Christianity was to be no more,—that the ploughshare of destruction would, in a few years, be driven over the ruins of the New Jerusalem. But where are those prophets now? In their graves. Where is the Christianity that they predicted should be extinct? Marching over their graves to the throne of universal dominion. Without detaining you longer, I beg to second the resolution which has been moved.

The LORD MAYOR, in consequence of his official duties, was then obliged to retire from the chair, in which he was succeeded by Mr. Alderman Kershaw, M.P.

The Rev. J. A. JAMES, of Birmingham, on rising to support the resolution, was received with cheers. He said: There was a time when that flattering, unmistakeable compliment, conveyed in the hearty cheer you have just given, might possibly have imperilled my humility, by inflating my vanity; but I have arrived at a period of life when a man might be supposed to be too much occupied in anticipating his reception and appearance at the bar of his great Master, to be too much engaged by any tokens of public respect on the part of his fellow-creatures; but still, I will confess, that I have not yet reached that lofty or surly stoicism which, on any occasion,—much less on this,—would throw back in scorn any marks of good feeling that come from my fellow-Christians. I rise to support the resolution, and, in doing so, I support the Society, which that resolution represents, not only with my voice, but with my whole heart and with my whole soul; and were I now, instead of standing erect upon this platform, stretched upon the bed of death, even there your Society, among the last thoughts of my intellect, and the last feelings and solitudes of my heart should have a place, and, lifting my head from my dying pillow, I would say, Let the beauty of the Lord our God be upon us, let His glory appear to us and our children; and establish thou the work of our hands upon us, yea, the work of our hands establish thou it. But, is it my duty, Mr. Chairman, alone to support this resolution? No; it is the duty of every minister upon this platform, of every layman in that area, of every Christian throughout the whole length

and breadth of the land, and of every member of every one of our churches. And how are you, and how am I, to support this resolution? First of all, by grasping with renewed energies that cause which has brought us together this morning—the noblest that ever emanated from the mind of the Eternal himself, or that ever could be received into the mind of the loftiest of His own creatures. How? By renewing our confidence in the officers and Directors of the Missionary Society,—a confidence which they never more needed, which they never more deserved, and which, I will be bold to say, they never more enjoyed than they do this day. Go on, gentlemen, conducting the affairs of this Institution, not in your own name or your own behalf, but in ours, unchecked by a single fear, unchecked by a single suspicion that you live in our esteem and affection. Go forward with your noble labour; we are indebted to you, and we all feel it; and, as a country brother, I would say, that, so far as I know the feelings of the brethren around, I speak their sentiments as well as my own. How are you to support this resolution? By a confirmed faith in the promises of the Eternal, on which the whole future of our Institution rests, that it shall succeed. By a renewed assurance, that it stands firm, in the expectation of final triumph,—amidst Kaffir wars, desolated missions, feeling, weeping, starving labourers,—amidst the partly unveiled work of Tahiti, the arrested progress of the cause in Madagascar,—amidst dying and returning missionaries from China and from India,—amidst Papal aggression and German philosophy at home and abroad. I say, stand firm by your colours, and never, for a single moment, doubt the triumph of your cause, because Jehovah thus sees fit to try your faith and patience. Let us remember, that the cause of God, in His providence, is not like that of a modern railway—all noise, and bustle, and speed, and straightforwardness. No; but, like the flow of a majestic river, here the rapid, there the thunder of the cataract; again, there the seeming stagnancy of the lake, and occasionally the apparent retrogression of it to the very source itself. But the current of the river, let it be recollected, is still onward, onward, and whatever obstacles impede its course, it must reach the ocean, and there be lost amidst the mighty world of waters which it helps to swell. I see with no prophet's eye, but with the eye of a man who has looked into the Word of God,—I see the ocean yonder that is to cover the channels of the deep with the knowledge of the Lord,—and I see here the river, in its meandering course, I admit, but still in its onward course; and this, as well as the natural river, shall reach its destin-

ation, and is moving under the influence of a power which will never let it stop till it has accomplished its purpose and fulfilled the decree of the Eternal. We are to support the resolution, and the Society which it represents, by a renewed spirit of faith and prayer. I could as soon hope to pluck up the Himalaya mountains by their roots, and balance them upon their snow-clad peaks, as I could to convert the nations on either side of them irrespective of the power of God; and I am quite sure that that power we shall never have—for God himself has laid down the order of procedure in his own Word—till we have invoked it in the spirit of believing supplication. The Hindoos have a tradition, that this world was once united to the fountain of light and life—a scene of undisturbed peace and of untainted purity; that by sin it was severed from its fountain, and, like a heaven-stricken spirit, has been ever since plunging deeper and deeper into the abyss of darkness and of misery, and will continue to sink till gross darkness—literal darkness—has entirely enveloped it, when some benign spirit, invoked by the cries of the wretches that were suffering from this state of degradation, would rise, lay his grasp upon the wandering orb, and lift it up, and unite it again to the source—the original source of light and purity. This is not altogether fable—this is Christian truth, found disfigured, it may be, in the corruptions of Paganism. Our world, morally viewed, is precisely in this situation; the benign spirit has arisen, his grasp is upon the sinking world, but he waits for the cry of those who inhabit it, to lift it up again into the region of light and life, to reflect the glory, and to revolve in the attraction of the Sun of Righteousness. And you, my Christian friends, you are the very people, who, by your supplications to the throne of Almighty God, must bring the lifting power to pluck your world from misery and from death,—and shall those prayers be offered in vain? But there is another kind of support which you must give to the Missionary Society; and I shall illustrate what I have to say on that subject by the perusal of a letter from an unknown friend, which I received not many weeks ago. In the magnificent sermon which it was our privilege to hear yesterday, and in the simple and beautiful prayer which preceded it, we were very forcibly reminded of the duty of self-consecration to Him whose we are, and whom we ought to serve. The letter I am about to read will illustrate by a fact that principle; and I would here observe, I am not going to advocate the rule of conduct which the good man who was the scribe laid down for himself, nor altogether the unlimited circle of liberality he drew around him; but it is the

spirit of the letter that I shall now advert to; and it occurs to me, Sir, before I read this letter, that, in the sentiments, or rather the feelings, which are here breathed, we have the very spirit that is to convert the world to Christ; we have that love to Christ, that submission to the authority of the Saviour, that entire surrender of everything—so far as duty calls for it—to Him out of which the glory of the millennium will arise.

"My very dear Minister in Christ,—Will you pardon me in troubling you with a few lines, as, although I am a perfect stranger to you, you are not so to me, and my confidence in your wisdom and grace leads me to address you. I own about £125 a-year from land and houses; and I have been much exercised for some time with that word of Christ, 'Sell that ye have, and give alms;' and I have fully determined to obey him in life or death, God helping me. So I have decided to put my houses, land, and needless furniture to sale, and give it to the poor in the Lord's family. I should be glad to know, if the Word does apply to all disciples, or if you know of any ground for limiting its application. To obey Christ has always been my greatest comfort and blessing; and I am so fully aware of the profit resulting from following his counsel, that, difficult as this may be, I will do it, unless I can be fully satisfied, from God's word, that the passage has some limited application. I have always, since I professed being a Christian, given much to the Lord's poor; but I have never 'sold that I have,' which I now intend, if He really has commanded it. I own about £125 a-year in houses and land; my health, though delicate, is pretty good. My dear wife is of my mind fully; and we would rather go to a cottage of £3 a-year, and labour as servants, than disobey Christ. I am now occupying a small farm, but it takes most of my income to pay the rent and keep house; so, if I sell all, I must become a servant, or begin to sell something, perhaps tea and coffee, from house to house. I have gained my property by honest and hard toil in Manchester, as a tea-dealer. I am, however, fully confident that Christ is able to support me in anything I undertake in obedience to him. All I am anxious about is, Does he command *me* to sell that I have? If he does, I will; and leave the result with him."

Now, you may be sure what sort of advice I gave him. I thought this was partaking a little of the extravagance of Christian liberality; but the spirit of it, look at that. I say that spirit is just what we want for the conversion of the world to Christ. Ye Manchester princely merchants, ye London equally princely merchants, we admire, we extol, we would endeavour, to the utmost of our ability,

to imitate your noble liberality. You have raised the scale of giving from units to tens, from tens to hundreds, from hundreds to thousands, and I should not be astonished if, ere long, it should go on to tens of thousands. But, after all, though I thus admire your liberality, yet I opine, that after it has been manifested, you live in mansions as stately, dwell amidst furniture as elegant, roll in equipages as beautiful, and feed as sumptuously every day upon the good things God has granted you; and you are right in doing so. But then compare all that—the thousands and if it should come to tens of thousands, with the spirit of this letter. What have we done, any of us, yet, that comes up to this? What are we prepared to do? But is not Christ preferring demands on all of us that we have never yet met? Not to sell all and give to the poor, and especially not to sell all and shut up all within the Church, as the good man in the letter does. He has remembered one part, especially the household of faith; but he has forgotten the doing good to all men as we have opportunity; but what have you yet done that compares with this? I ask, whether we ought not to go back from this meeting with the spirit of the sermon we yesterday heard, and the letter I have just read to you? We want money, unless I am greatly mistaken. But for 10,000*l.* in the shape of legacies, where should we have been to-day? The King of Terrors has been, in one sense, your enemy; has been, in another, your friend. He has invaded your ranks, he has mowed down your officers, but he has replenished your military chest; so that, though in one respect he has injured you, in another he has befriended you. But, are the dying to do the work of the living? Must we expect, and almost ask God, to send death on the friends of the Society, in order that we may get more money to replenish the funds? Are we come to this? Before I sit down, as I have to support the resolution, I may say one or two things with respect to the future. We must have, as we were told yesterday, a vigilant, anxious, prayerful regard to the state of our Churches,—the condition of our Denominations,—the support of our Colleges,—the efficient maintenance of our ministry,—the extension of education. We must look to the state of our Denominations, not merely as to their external circumstances, but their internal spirit. Connected with this, professors of our colleges! committees of our academic institutions! editors of our periodicals! pastors of our Churches! we must look well to our theology. Believe me, the Missionary plant will never flourish in the sterile soil of a cold intellectualism, or a heartless philosophy. You may as rationally expect that the myrtle will

flourish amidst the snows and frosts of arctic regions, the rose amidst the deserts of Arabia, or the lily amidst the sands of the sea-shore. It was our noble Puritan, Nonconformist, Protestant, Scriptural theology that formed this Institution, and the principles of it alone will keep it up. Thus lived, and moved, and breathed the men who laid the foundations of this noble structure; and if we carry it on, it must be by the same means; for men of other principles will care little about Missionary concerns, and if they did, I am sure the Almighty would not bless them, because he has connected the promise of his blessing only with his truth. Let our theology be in any measure corrupted, and down goes this Institution. There is another thing, Mr. Chairman, that we want for the future support of the Society, and that is, the energy of the younger ministry. The older men are falling and have fallen. The patriarchal Weaver, an old friend of your Society; Jerrard, one of your earliest Missionaries, taken captive in the Duff; the saintly Lewis; the venerable Philip, who has been mentioned in terms which I cannot pretend to imitate, have fallen during the past year. Nor have the shafts of death stricken only the veterans. Freeman, whose name is regarded by the fugitives of Madagascar as next to "the name that is above every name," in the caves and dens of the earth whither persecution has driven them,—the name which has trembled upon the lip, the quivering lip, of the martyr in the last agonies of dissolving nature,—the name with which the future historian of Madagascar will delight to adorn his pages,—Freeman has fallen; and much do I lament that fall, not merely because of his value to this Society, but because of the ties of friendship which had bound us together during between thirty and forty years that we were known to each other. And where are the men who are to fill up those places? Where! We have only to look back to yesterday, and to remember what we saw and what we heard in the pulpit of Surrey Chapel, to cheer our hearts and to encourage our spirits, amidst many solitudes that seem to veil the future. I cannot think of that discourse without bearing my humble testimony, that the preacher, to his other laurels, has added another wreath. It would have been very beautiful, if the Directors had thought of it, to have had yesterday an entire collection of young men. They might have surrounded the pulpit with the hopes of the future; they might this year have exhibited the blossoms of spring, as last year so many were exhibited upon whom had fallen the tinge of autumn, and who are now in their sear and yellow leaf. Come forward, my young brethren! I have a right to say,

"I was young, and now am old;" and, if I have attained to any usefulness in the Church of Christ,—if there has been any glow of ardent feeling in this heart,—if there has been any public energy of any kind,—the speaker owes it, in no small measure, to the Missionaries. They took him into the service when very young; they led him on, and therefore he does here, in his declining years, express his obligations to them. And I would say to my younger brethren, Come! the Missionary cause will raise you in your ministry; like the ark in the house of Obed-Edom, it will bring a blessing, and will leave a blessing behind, and you are sure of success. I don't know what vials of wrath God may have yet to fill and to exhaust upon the world or the Church. I am not skilled in prophetic arithmetic; I profess no ability to decipher the symbols of the Apocalypse; I have received no commission to draw aside the veil which hides the future; I have no curiosity to penetrate into the dark unknown. Infidelity may, for aught I know, shake the fabric, but it can never subvert the foundations, of the Church. A false philosophy may raise a passing cloud over the orb of truth; but it can never eclipse, much less extinguish it. Popery may boast of its victories, and multiply them, and rise higher and higher; but it will be only to touch the cloud from which it shall draw the bolt that shall dash it to atoms. But, whatever events may be reserved, the Missionary cause must prevail, for it is the cause of God. And now, —to use language which, fifty years ago this day, was employed by the greatest of American preachers when he was here, and delivered a splendid sermon, on "Messiah's Throne,"—"The days roll on rapidly, when the shout of the isles shall swell the thunder of the continent,—when the Thames and the Danube, the Tiber and the Rhine, shall call upon the Ganges, the Nile, and the Euphrates,—and when the loud concert shall be joined by the Mississippi, the Hudson, and the Amazon, in singing with one heart and one voice, 'Salvation, hallelujah! the Lord God omnipotent reigneth!' 'wherefore comfort one another with these words.'" I had almost forgotten to mention, to your provident and careful Secretary put into my hand this note,—“As the collection will be made after your speech, would you take occasion to say, that a 500*l.* bank note was put last night into the plate of the Tabernacle.” One more fact, Mr. Chairman: a Methodist friend—perhaps Dr. Beaumont may know the individual—a Methodist friend said at a public meeting, “I will subscribe a guinea.” “Well,” thought many people, “that’s no great thing in these days;” and I say so to you. I am afraid many a man reposes very complacently under

the shade of his unit; but, in the case to which I am referring, when the matter came to be looked into, it was found to be, not a guinea a-year, nor a guinea a-month, nor a guinea a-week; what he said was, "I'll give a guinea a-day."

The resolution was put and carried.

The collection was then made.

The Rev. JAMES STRATTEN, of Paddington, moved the following resolution:—

"That this Meeting regrets to learn, from the Financial Statement this day delivered, that the income of the Society is still unequal to its expenditure; and it respectfully urges upon all classes of its friends, and particularly on Congregational Associations, the duty and necessity of more liberal and systematic exertions to sustain and increase its funds, so as to prevent the painful necessity of reducing the number of its agents, and contracting the sphere of its exertions."

He said: This is the resolution which I have been requested to move. The collection has been already made, and I believe that the Apostle Paul, if he were in my position, would be conscious of very considerable difficulty and embarrassment. I exceedingly rejoice, that your generosity has been called forth by a voice inexpressibly louder and sweeter than mine, and by a fancy and an intellect which have charmed and fascinated us all. But what am I to do? Am I to speak to the motion, or am I to speak of the general principles of the Society? I am not fond, at any time, of talking about money; yet I am very well aware that money is indispensable. If I am hungry, and want a loaf, can I get it without money? If I want to go a journey by sea or land, will they receive me into the ship or into the railway without money? Let me observe, that in Scripture I find contributions to the cause of God associated and identified with the main and chief instances of revival, and enlargement, and expansion, in the development of truth, and in the accomplishment of the purposes of God. I refer now to what took place in the wilderness, when the people brought their offerings, "more than was enough." But especially would I call your attention for a moment to the contributions of the twelve princes, the heads of the tribes, when they were encamped in that vast area in the desert, which, permit me to remind you, far exceeded in extent the whole of this metropolis, and included a space which the entire population of London and its suburbs does not cover. First came the Prince of Judea: and I beg you to remember, that the weight of his silver charger, and his golden cup, and his golden spoons, and the incense of fine powder and numerous victims, are especially set forth in chap. 7th of the Book of Numbers, and that that is the longest chapter in the Bible. And it is not set down, that one prince contributed

so much, and that the next prince, as representing his tribe, did the same, as we are wont to state such things, giving at the utmost two specimens, and saying *et cetera* for the rest; the like is done by the remaining ten; the Holy Ghost puts it all down with great precision and exactness; every name is mentioned with the precise sum contributed by the prince, as representing his tribe, and the account winds up at last with the sum of the whole. They exhibited an example for you, and it is for you to consider whether or not you are imitating it. And I suppose that much the same thing took place with respect to money on the day of Pentecost, or immediately afterwards. Did not the disciples sell their lands, and lay the price at the Apostles' feet? Was there not a vast and multitudinous contribution when they "had all things in common?" The Apostles were astonished at the sum of money which was presented before them, and I do sincerely trust that we shall find, when the collection is weighed and measured, that you have done noble and generous things to-day; not as the effect of my motion, but as the effect of the energy and power of the Spirit of God in your minds. Let me just say, that my purpose was not to have spoken as I have done. I have never spoken from this platform before for this Society, and I never intended to come here again; but I thought, that once before I died I would bear testimony here to the attachment and regard which I feel for this great and magnificent institution—and I will just specify one or two reasons why. One reason why I love this Society is, that its object is simply to disseminate the truth of Christ. I find that the truth of Christ makes me personally very happy. I arise in the morning with the blood of sprinkling on my conscience, and I have no sense of sin. I read in the Scripture, "justified freely by his grace." I accept the testimony, and regard myself as a justified man. I am told of the Holy Ghost's diffusing sanctity, breathing sweetness into the otherwise dark, and guilty, and miserable heart of man. I find it to be true; I find that my religion influences me day by day, and infuses into me "whatsoever things are true, and just, and holy, and lovely, and of good report." I say, it is worth while to spread this religion, especially when I compare and contrast it with everything that is deformed, and guilty, and depraved in the Pagan world. Finding that this Society's object is to diffuse Christ's Gospel all the world over, I am warmly and decidedly attached to it. I forget not the subject which had been adverted to so many times this morning,—the affection which arises from our knowledge of our predecessors. If they had been men of equivocal character, or of

doubtful excellence, of course that would be a reason for abjuring their projects and repudiating their counsels. But let me glance back at the Treasurers. Hardcastle, with the benignity, the benevolence, and the gentleness of spirit, which he diffused over the councils of his day; Hankey, 80 years old and more, not with us in person this day, but with us in spirit—and I cannot but bear my testimony to his long course of undeviating, unswerving principle, in the midst of many things adapted to turn aside a mind of less independence, determination, and decision; and I am glad to be able to affirm, that the more I have known, the more I have come into intimacy with the mind and principles of our Treasurer, the higher has been my admiration of his character. And among the Treasurers I shall not hesitate to mention the name of Thomas Wilson. These are the three who have held that office, and held it with honour; and their names will go down with lustre and brightness, and without a stain, to future generations. I have the same feeling with respect to the Secretaries;—George Burder, with his indefatigable industry; Orme, who was a martyr to his duties; Arundel, and Freeman. So also with respect to the older and more prominent men in the origination of the Society. There was Dr. Hawes. Before I was 19 years of age, I preached at Bath, and Dr. Hawes was one of my hearers. My text on the occasion was, "Behold the Lamb of God, that taketh away the sin of the world." After the service was concluded, Dr. Hawes came to me in the vestry, and said, "Young man, this will do; young man, I can leave the world with comfort, when I see God raising up you, and the like of you, to disseminate and preach the truth of the Gospel, which I have so long loved and delighted in." Thirty and eight years have elapsed since that time. I have found that the exaltation of the atoning Lamb will do. I perfectly sympathise with my friend, Mr. James, in regard to the young ministers and young missionaries who are rising up around us. This will do. German jargon, disputations about the inspiration of the holy oracles of God, and essays which develop the intellect and nothing else, these will not do—they touch not the consciences of men, they tell not on the souls of men. We must have the Gospel at home, as well as propagate it abroad; the self-same principles here, there, and everywhere will have God's blessing—the unction of the Holy Ghost, to accompany them. I wanted to have said a word with regard to the catholic temper and spirit of the Society. One principle of the Society is, that of uniting together men of all religious denominations. It is true, that by the force of circumstances, it

has come to be virtually an independent Congregational Society; but there has been no abjuration of its original law, no repeal of its fundamental principle—and if I belonged, as Dr. Cox does, to the Baptists, or, as Dr. Beaumont does, to the Wesleyans, or if I were a member of the Church of England, I should still be desirous of helping this Society, that there might be one banner in the Missionary field, carrying no other inscription or device than that of Christ's own name, and uniting under it Christians of all denominations. I am glad of the success of this Institution. The Report recorded success to a considerable extent; but there is one view of success which I think many minds do not sufficiently apprehend and appreciate. I wonder whether the mercantile men who got the first footing in India, and had their small military detachments, and could just stammer out enough Bengalee to carry on their traffic with the natives,—I wonder whether they thought they had done little or nothing. Did they not persist, and persevere, and go on, making advance after advance, conquest after conquest, until, at last, the entire territory of India was brought into subjection to the imperial diadem of England? I say, that, in like manner, your Society in very many places has got its footing, has established its location, is in possession of weapons of ethereal temper, and that sooner or later the gigantic systems of superstition will be overthrown, and the entire world be in consummate and profound subjection to the imperial diadem of the Word of God. Can you bear with me while I touch upon one more point of usefulness, which has respect to translation? Now, I say, honour be to every translator! Honour be to the Seventy, who rendered Hebrew into Greek, and to Jerome, who rendered the Greek and Hebrew into Latin! Honour be to Luther, who gave to Germany the Bible; and honour be to the translators of our own version! Where would very many of us be if there had been no translators? I ask you, ladies and gentlemen, can you read Hebrew? I ask, can you speak Greek? If not, you are indebted to those who could read the one and translate the other, and who have given you the Bible. Let me say with reverence, that the Bible untranslated among a people is dumb, is mute, is speechless. I say, too, that to a people with the Bible in the midst of them untranslated, Jesus Christ himself is dumb, the prophets are speechless, the apostles and evangelists are silent; the translator opens them all. And there is one name in connexion with translation to which we are all deeply indebted, and the learned men in this audience will, I am sure, sympathize with me in what I am about to say, in pro-

nouncing the name of Greenfield—the most extraordinary linguist I ever knew, whose death I deeply deplore, and at whose funeral I was an unaffected mourner. Now Greenfield told Bagster, that he never proceeded to the work of translation without earnest and importunate prayer for the help and guidance of God; and I have no doubt that this is true of all the translators whom God has raised up in connexion with your Society. I do not know how many translators, or how many translations there may have been; but if I were a Director of the Society, I would move for a report of all the translations, and of the money spent upon the various versions which have been brought into existence through the efforts of its Missionaries, believing, as I do, that such a statement would prove exceedingly interesting, and would produce an excellent effect upon the general interests of the cause. I fear that I have proceeded too far. I will only add, that, while I venerate the past, and feel that the memory of the just is blessed, I exceedingly love and delight in the present and the living men. I look upon the names of Tidman, and Sir Culling Eardley, and Prout, and John Angell James, and Halley, as names which shall go down in light, and glory, to other ages, just as the names of the men of a past generation have come down, surrounded with loveliness, to our own. I like my company; I feel it to be an honour to be here. I look around with delight and joy on my venerated fathers and brethren in co-operation and concurrence in this great work. I remember, last year especially, being exceedingly struck, as my eye glanced along this platform, upon those who have grown grey in the service of the Society; and they seemed to me to be like so many shocks of corn standing in a field, ripe and ready for the hour when the great Harvestman shall be pleased to gather them home. You remember the story of the barbarians breaking in upon the senate of Rome; you remember that it is related, that when they saw the dignity of the Senate's mien, and observed that they continued their consultations, unterrified by the barbarian soldiers, they started back and said, "These are gods, and not men." I look round on this platform, and I do not say of my brethren and fathers, "they are gods," for they shall die like men, and depart from this scene like all other human creatures; but I do say they are beings, honoured while they live, and that, passing into eternity, they will leave behind us their names and example, and we shall have cause to rejoice that we were associated with them in their endeavours to propagate the Gospel of Christ unto the ends of the earth.

The Rev. Dr. BEAUMONT, in seconding the

resolution, said: Amongst the names which have been mentioned, there are some to which I must be permitted to allude. Morrison has been named; Milne has been named; and their names have been associated with the great work of translation. Honoured, indeed, are they who translate the four Evangelists, Matthew, Mark, Luke, and John. And who are Matthew, Mark, Luke, and John?—and who, like four great trumpets, are sounding, east, west, north, and south, and telling a dying world, what Christ has done and suffered to save it. Honoured, indeed, are they who translate Paul and Peter. Morrison and Milne were confederates in that work. Of Morrison, who made the original translation into Chinese, I shall be excused for saying, that he was my brother-in-law. Milne, the son of Dr. Milne, the coadjutor of Dr. Morrison, a fellow-worker with him in that grand achievement, is my son-in-law. That Milne, now in Shanghai translating the book, had no small share in effectuating the amount of translation already reached. "Well," you say, "that's no merit of yours." But, I say, I feel the reflection of their honour—the fringes of it touch me. To have a brother-in-law who opened the fountain first of all to the Chinese, and to have a son-in-law who has carried on the same work, is, I think, reflex honour enough, in the way of translation, for any modest man. Mr. Chairman, I have, in making these remarks, divaricated from what I intended to say. Mr. Chairman, the object of this Society is to diffuse the gospel all round the terraqueous globe. It is to enlighten the world—the whole world. Do you ask me what I mean by enlightening the world? then I ask, Who you are, that put to me that interrogatory? Are you a philosopher, so-called? Is the light that you patronise what is called intellectual light? Then, I say, in that sense our object is to enlighten the world. What a mass of intellect is lying in the dark, encrusted, covered, coated with superstitions and idolatries, which have been accumulating for centuries and millenniums! Did the Almighty Creator make anything for waste? and especially, I ask, did he make that mighty thing, intellect, for waste? Oh, how much of it lies waste on this our planet! Carry forth the gospel! There is nothing so exciting, so stimulating, so improving to intellect. Carry the torch of the gospel to every human being! What a blaze of intellectual light will follow! Our object is, I say, to enlighten the world. Perhaps you ask, What do you mean? and I ask, Who are you that put that interrogatory? Are you a moralist? Is the light you desiderate for the family of man the light of morals? Then, I say, come along with us; then, I say, join this Society,

give your patronage to it, throw your £500 Bank of England note into its treasury. The system of morals taught by this Society is simpler than that of Aristotle, purer than that of Plato, more spiritual than that of Seneca; morals as pure as the morals around the throne of God in heaven, the morals of the fifth chapter of Matthew. I don't wonder at the words of that rich, proud Indian Nabob, who, one day, in going along the streets of Calcutta, with all his superstitions hanging about him, was drawn to a certain spot by the sounds which proceeded from the Missionary school. Being thus drawn into the school, he heard the boys reading the fifth chapter of Matthew. He stopped and listened; his eye flashed with a fire to which that orb was unaccustomed; his person expanded as he listened, and when they had done, he said, "Well, if you will only live that chapter as well as you read it, I will never say another word against Christianity." Mr. Chairman, the object of this Society is to teach the planet called the earth the morals of the fifth chapter of Matthew; not merely to teach children to recite a beautiful lesson, but to teach both parents and children to walk according to the same. I say, our object is to enlighten the world. Perhaps there is some one still who asks me, what I mean by enlightening the world. Who, and what are you, that put to me that interrogatory? Are you a Christian, and do you want to know whether the light that we are anxious to propagate everywhere is evangelical light? Yes, yes, that's it. We are for turning the world "from darkness to light," by turning it "from the power of Satan unto God;" and you never, Mr. Chairman, will get the world turned from darkness to light till it is turned from the power of Satan unto God. Enlighten the world, forsooth? Yes, the light is travelling on; and, as it is with the flux of physical light which passes through great distances in going towards its terminus, so the nations which are near the light are groping for the light. Don't accuse me of getting warm on the occasion. Where, where, is an enthusiasm tolerable if not in such a scene as this, with such a theme as this? Talk of enthusiasm! Did any one accuse Milton of enthusiasm when he wrote a book which has come down with such honour to posterity? Were Raphael and Rubens entirely innocent of enthusiasm? If they had not had a spice of enthusiasm, you would not have had such fine pictures from them. And were Newton and Boyle void of enthusiasm? If they had been, they would not have made such fine philosophical discoveries. Were Bacon, and Locke, and Watts, without enthusiasm? If they had been, I suspect you would not have had such fine logic at their

hands. But what have I to do with these men,—with Milton, and Raphael, and Rubens, and Bacon, and Locke? Come along with me into a sacred inclosure, and look at Abraham expecting a son, and believing that he would have a posterity more numerous than the stars, though he was at the time an old man, and childless. Talk of enthusiasm! Come along with me, and listen to Isaiah singing, and singing of the wilderness and the solitary place becoming glad for the presence of the Lord, and singing about a thorn being changed into a myrtle-tree, and a bramble into a fir-tree. Talk of enthusiasm! Listen to Isaiah again, while he is singing about the wolf dwelling with the lamb, and the leopard lying down with the kid, and the calf, and the young lion, and the fatling together; and about a little silken thread being put round their necks, and a little child leading them. Talk to me of enthusiasm! There is a name, Mr. Chairman, which my own feeble lips have recited since I commenced,—Paul, Paul,—who says, "All the way round about from Jerusalem to Illyricum, I have preached the Gospel." Single-handed! He did the ministrations of the Mediterranean himself. Talk of the vital principle! talk of the reproductive power, as the last speaker did! talk of the multiplication principle! talk of the atomic theory! Here it is; and the true atomic theory is in the progress of evangelical truth and evangelical principles. I will not proceed. I ought to have been elsewhere at this moment, but I have for the moment been entangled and held fast by my friends here. There are, Mr. Chairman, two names which have not fallen, I think, from the lips of any speaker on this occasion, and, as I was at the Tabernacle last evening, I may, perhaps, be excused for saying, that that constellation of names comes over me with a little more than the ordinary power to-day,—I mean Whitfield and Wesley. Whitfield!—a man who, when his head was of snow, had a heart of fire, and a tongue compounded at once of the tongue of Demosthenes and Apollos, who blew the silver trumpet of the Gospel in England, Scotland, and America, the tones, the vibrations, the reverberations of which have not ceased yet, and never will cease till they are swallowed up in the blast of the Archangel's trumpet! And as to the £500 note,—if it really be a fact that it was given at the door of the Tabernacle, I think the man who gave it showed a most discerning taste in giving it at that door. There is another name,—another star in that constellation,—John Wesley—the little man who went to Oxford, and perambulated in her colleges, and dived into all her libraries of science and learning, and extracted and abstracted all that he thought worthy of appropriation, and laid all

up in the cavities of his well-packed brain, and walked away one fine morning, never to return! A modest man was he, forsooth; for, soon after he was heard to say, "I am a man of one book, and my parish is the world." And he rang the chimes all over England, climbed up all her hills, insinuated himself among all her villages, threw light around him like so many rockets; and, after planting thousands of schools, and after raising innumerable little chapels up and down the country, he died at the age of 88,—what with? leaving behind him what, do you think? A few old silver spoons in London and Liverpool, a well-worn clergyman's gown, a well-abused reputation, and the Methodist Connexion. I say, *esto perpetua*—last like the sun! Ay, Whitfield,—Wesley, that constellation which rose on our island with such bright aspect and such blessed results: may we look to both those stars, catch their radiations, and follow in their wake, till the whole earth shall be filled with the knowledge of the glory of the Lord.

ALFRED ROOKER, Esq., Mayor of Plymouth, said: Sir,—It is with great pleasure that I address you as chairman of this meeting; and I am sure that nothing but stern official duties could have led the gentleman who previously occupied the chair to leave the position which you so honourably fill, to forego the privilege of being for a little longer the key-stone of that great arch builded after the model of the sanctuary, and sanctified by the Divine blessing. It is not an honour only to occupy that chair, but it is an honour to be permitted to stand up before this meeting, and before the country, to advocate the great principles and the cause of Christian Missions. It is a cause, too, endeared to all our hearts by many tender recollections. Reference has been made to those who have fallen in the field. My beloved and honoured father, who was called to his rest during the past year, when a young man, was invited, with other young ministers, to constitute a part of the first gathering in London. He took part in its services, and felt through his whole life consecrated to the cause; and even on his dying bed, the last audible prayer which he uttered was, that the knowledge of God might extend through foreign lands. Oh, sir, I feel this to be a high honour.

"My boast is, not that I deduce my birth
From loins enthroned, and rulers of the earth;
But higher far my proud pretensions rise,
The son of parents pass'd into the skies!"

I solemnly ask the prayers of this great assembly, that we, the younger men, may be baptized for the dead, that we may be prepared, when we see their places vacant, the standards fallen, and the sword lying on the ground, to enter upon the contest, to raise

the banner, and even, if need be, to blow the trumpet, and to rejoice that we are privileged to take part in such a blessed work. As to the resolution which I am to support,—it is not one of mere routine, one which can be materially affected by the question, whether the collection has been made to-day, or is to be made next Sunday. It is a resolution of deep solemnity, and involves great responsibility; and you are asked to declare earnestly, not only as the representatives of the Society in London, but as its representatives from different parts of the country, whether you are prepared to respond to the resolution. Sir, it is a modest resolution. It is no appeal for an increase of funds to extend the operations of the Society; it simply raises the question, whether you are to hold your own,—whether ground already occupied by you is still to be occupied. Sir, I am not addressing this vast assembly only; I am not ignorant of the fact, that the words which are uttered here will vibrate through the Christian world. It reminds me of a discovery in science, and a more marvellous discovery I do not know. A little time ago, when magnetic observatories had been established in different parts of the world, it was discovered that not a single storm could take place, not one movement could be effected in the magnetic currents, but the whole system vibrated in response. What seemed a solitary and isolated storm, bursting upon a rock in the midst of the ocean, was, at the same instant, felt in all the magnetic observatories throughout the world; everywhere the quivering of the needle showed that there had been magnetic disturbance. In like manner, Sir, I trust that the resolution which I hold in my hand will produce a magnetic disturbance in every Christian heart and mind throughout this country and the world. Unless we, as Christian men, rise to the emergency, and do what we have undertaken to do, the effect will be felt painfully in China,—it will be felt in India and Africa,—and the inquiry will be heard, "Are we to be deprived of the Society's help?" Sir, this resolution refers to the financial statement which has been laid before you. I do not know whether I am right in disclosing it; but, at all events, it is the fact, that while the past year has been a year of prosperity throughout England; while it has been a year during which wealth has been poured into our ports, and Free Trade, in which we glory, has been diffusing prosperity throughout the land; while all this has been going on, the regular income of this Society, its ordinary revenue, has decreased. The only resource on which prudent men can rely, that arm has been crippled. And where—whence does the deficiency arise? Is it in the agricultural districts, sunk and depressed,

as it is said, by the results of Free Trade—a statement to which I do not give credit? No; but the deficiency has been in the contributions from Yorkshire, and Lancashire, and the northern parts of the kingdom. I am sure we need only state the fact, to prevent the recurrence of such a calamity. You ought to know the fact, Sir; this meeting ought to know it. And if there be this want, if there be this deficiency, where can we turn for help? Can we go down to the Philistines, and sharpen our weapons there? What hope can there be from the world for real help to Missionary exertion? None. Up to a certain point the men of the world see a moral beauty and loveliness around the field of Missionary labour. They see the wilderness blossoming as the rose, and they say, “How beautiful this is!” They see devoted servants of Christ, men who have hazarded their lives for the name of the Lord Jesus,—the best and noblest definition of a Missionary that I ever heard,—and when they see this they admire it. But they have no sympathy with the great central truth of Missionary labour, “The love of Christ constraineth us.” I am not now uttering fiction; I am not alluding to the works of thirty years ago which have been mentioned to-day, but to the current literature of our times, and I must say, that a more complete exemplification of the worldly spirit I know not, than is to be found in the leading articles of the *Times* newspaper. Why, sir, only a month past—I speak not of the character of the enterprise, nor of the wisdom and carefulness shown in the design—it appeared, that a man full of love to Christ, and burning with a desire to save souls, had left all the comforts of home in order to visit with others the desolate and tide-worn wastes of South America; and there, Sir, bequeathing to the Church a diary which can hardly be read but with a tearful eye, he, and all who were with him, died.—And what is the response which the world, through the columns of this paper, gives to this noble, this glorious effort of self-denying love? If he had been a man who had perished in some Polar expedition,—if he had gone out to Timbuctoo,—if he had left his bones to bleach on the sandy deserts of Africa, the world would have been told of his noble enthusiasm for the progress of science; but, Sir, when it is the earnest and devoted Missionary of Christ, who had nothing to inspire him but the love of his Master, and whose chief desire was to save souls, we have nothing but the expression of a hope that this example may prevent others from following in the fallen man’s steps. And then, Sir, in that very article I read with pain, and not with wonder, “What should we think if these Patagonians, having much to do at home,

were to venture to England to teach Puseyism?” Is that the way in which our Missionary work is to be regarded? It is of no use appealing to the spirit of the world. Then we will go to the Church; we will take this resolution, and we will read it to our Churches. I speak as a layman, and I speak with due submission in the presence of those who are my elders and my reverend fathers in the ministry, and I hardly venture to offer a word of counsel; but, if I might, I would just venture to say, that we, the laity, want more facts about Missions. I think it is a great delusion, that every thing that is put in print is read. In many parts of England, I have been in the habit, not unfrequently, of attending Missionary prayer-meetings. I would venture to say on this occasion, principles on the Sabbath-day—facts for the week-day! I would venture just to suggest, that on these occasions we should have less of the minister and more of the Missionary. I venture to say, that if, on these occasions, we could reduce the addresses, and get facts from the *MISSIONARY CHRONICLE*, we should be more benefited. And I say this fearlessly, because I confess, before this assembly, that, burdened with business and worn with the toils of daily life, many of us feel that then the facts from a Missionary Report would come gratefully to us, if read to us from month to month. It frequently happens that we read only the short articles; and if our ministers would cull from the Missionary Report, even if we had read it before, facts—simple facts,—we should then have general interest excited in the Missionary work. Then, Sir, there is just one thought which I wish to utter, and it is this: If we appeal to the Church,—and as laymen we must appeal to the Church, as ministers you must appeal to it,—do not let us appeal to the Church alone in its corporate character. I value these Associations; I value such a Society as this; but I feel that, even in the constitution of such a glorious and such a noble Society, there is sometimes a danger lest we should lose the sense of individual responsibility, and throw on a dim and indistinct corporation that which we ought to do ourselves. I would, if it were possible, that when these Societies are built up, and when any effort is to emanate from them, and to be concentrated in them, it should be done, not through the Church to the individual, but through the individual to the Church. Each individual should feel more and more his responsibility to Christ, and less his responsibility to the Society. And if it be so—if truth is to advance in this way, then we need not fear the alternative. Contract the sphere of your exertions, Sir? You cannot do it. God has laid down our sphere for us. “The

field is the world." We may be unfaithful to our duty; we may not cultivate the whole of that field as we ought; but still the sphere remains, and within that we must labour. But, then, think for a moment, if that be the alternative, to reduce the sphere of Missionary labour. Let us summon them before us; let us bring them up one after another. With what sphere of labour shall we begin? Let us bring before you the representative of China; let him be on the platform to-day, and let him plead his cause. Will he not tell you, that you prayed for China, and that you longed earnestly that the door might be opened for an effectual proclamation of the Gospel in China—that you had surrounded the wall of China with the voice of prayer; and at last, in answer to your prayers, the wall fell flat before you. And will you now abandon that field? The representative from India will be there, and he will tell you that God, in his Almighty Providence, has committed a vast and mighty empire to your hands; and it will be urged, I think, that you must not forsake it. And the inhabitants of Tahiti will be there, and they will prove, by your earnest desire for their salvation, by your first and early love, that they cannot be left. And Africa must not be forsaken. We have let loose war in Africa; the spirit of desolation is there, and we cannot now withdraw the olive-branch of peace. I do not know where we should begin, Sir. We cannot begin anywhere; for although what we have done in time past has been so encouraging, we have not done so much that we can afford to retire. It is encouraging to look back upon Missionary effort, and see how vast the result has been. We see it widening and deepening:—

"Like some bright river, that, from fall to fall,
In many a maze descending, bright through all,
Finds some fair region where, each labyrinth past,
In one full lake of light it rests at last."

That must be the determination; we can consent to nothing less than this; we have talked of light permeating the whole world. What do we at present? These stations of ours are but so many centres of light, belts and zones of light around the world. But the whole world must be illuminated. I recollect, not many years since, being on the mountains of the Tyrol, and seeing scattered along the paths of its precipices the small torches which had lit the travellers, the night before, over those dangerous ways, and they had fulfilled their purpose; and I can imagine that any one looking on those dark mountains, and seeing those lines of light, might be grateful—oh, abundantly grateful—that they were leading safely along those dangerous paths many to safety, to happiness, and to home. But, Sir, I remember, not long

afterwards, being upon one of the higher Alps very early in the morning, long before the sun had risen: those mighty overland Alps immediately before us, their peaks running far up into the grey sky of the morning,—we waited patiently and with desire, and we perceived what we were expecting. That mighty peak of snow began to glow like a torch; and then by degrees, shining lower and lower, the glorious sunshine flooded mountain, and valley, and lake, and as the clouds began to rise, they were tinged with its splendour. Oh! Sir, it is just this with our work. We have torches all the world over, but we want the glorious, perfect light, and, until we have that, we must not be satisfied, but hope for the blessed consummation. And why should we not hope? The past is full of promise—the present is full of encouragement. Look on every side, and see what your Society and kindred Societies are doing. There is surely much to encourage us. And then the future—prophecy fortells it; signs and portents are full of hope, and we wait for the accomplishment, just as the solitary watcher in space waits for the approach of that full-orbed planet, which is to be his home of light for ever. And come it will—"the new earth wherein dwelleth righteousness:" and, Sir, if found faithful—if, by God's grace, we are permitted to be faithful to our trust—for us there shall be the green pastures and the living waters, and the full fruition of our joy, when the whole "earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea." You believe that? Then can you refuse to adopt the resolution?

THE CHAIRMAN put the resolution to the meeting, and it was passed unanimously.

THE REV. JOHN SUGDEN: Mr. Chairman and Christian friends, I will not detain you above one minute. The resolution which has been put into my hands is to this effect:—

"That Sir Culling Eardley Eardley, Bart., be the Treasurer; that the Rev. Dr. Tidman be the Foreign Secretary; and the Rev. Ebenezer Prout be the Home Secretary for the ensuing year; that the Directors who are eligible be re-appointed; and that the gentlemen whose names have been transmitted by their respective Auxiliaries, and approved by the Aggregate Meeting of Delegates, be chosen to fill up the places of those who retire; and that the Directors have power to fill up any vacancies that may occur."

I would just say, that I stand here as the representative of my missionary brethren, and I feel exceedingly happy that this resolution has fallen into the hands of a Missionary. It gives me an appropriate opportunity of testifying our love and affection to those who sustain office in the Society. I can only say, my Christian friends, that the honour and

estimation in which the officers and the beloved secretaries of this Society are held by you at home is a type of that confidence and that affection in which they are held by us abroad. I beg leave to move this resolution.

The Rev. J. GAWTHORNE, of Derby: Mr. Chairman, well satisfied that all the Missionaries abroad, and all the friends of the Society at home, repose full confidence in the Directors, I most cheerfully second the resolution.

The resolution was then put and carried.

The Rev. J. C. HARRISON: The resolution which has been assigned me is a very plain one, inasmuch that it requires no remarks at all on my part. It is—

“That the grateful and most respectful acknowledgments of this Meeting be presented to the Right Honourable the Lord Mayor, and to James Kershaw, Esq., M. P., for their kindness in presiding over the present Meeting, and for their valuable assistance in conducting the business of the day.”

The Rev. HENRY BEVIS seconded the resolution.

Mr. HARRISON put the resolution, which passed by acclamation.

The CHAIRMAN: My Christian friends, I will not detain you for a moment in expressing to you the great honour I have regarded it to have been permitted to occupy the chair after the Lord Mayor of London on the present occasion. I dare not venture, of course, to return thanks to you in the name of the Lord Mayor; but I am sure, if he were here, he would express very heartily and very gratefully his thanks to you for the honour which, when he took the chair, he said you had conferred upon him. I trust that the proceedings of the day, now drawing to a close, will tend to produce most holy and happy results, for which we now all lift up our hearts to Almighty God, and that this great Society will never want that assistance which shall enable it, not only to stand its ground, but to go forward in the great and noble work of prosecuting to the ends of the earth its high objects.

The Doxology having been sung, the Benediction was pronounced, and the meeting was adjourned.

EVENING MEETING.

An adjourned Meeting was held, as usual, at Finsbury Chapel. The Chair was taken at six o'clock, by GEORGE HITCHCOCK, Esq.

The proceedings having been commenced by singing,

The Rev. G. R. CONDER engaged in prayer.

The CHAIRMAN said, that he loved the London Missionary Society, and that for several reasons. He loved it for its evangelical principles, for its catholic spirit, for his early and close connexion with it, and for the blessing with which God had crowned its

labours in foreign lands. Loving the Society, he felt deeply concerned for its prosperity. It was sick and feeble, and it needed to be strengthened by both men and money. It would be lamentable if it languished for want of means to carry on its operations. Its funds had remained almost stationary for twenty years, notwithstanding the increase of the population, and the growing wealth of the country. It behoved them all to remember, that they were but stewards, and that, if they kept back that which it was their duty to contribute to the cause of God, they were in fact robbing him. The want of men and money clearly indicated the lack of piety in the Churches. There were two great evils abroad, superstition and rationalism. He thought there was not much danger of Congregationalists being affected by the former; the fear was lest the rising ministry should be tainted by the latter. If they were brought under its influence, the Missionary spirit would soon expire. The destructive effect which Neology had had upon the German Mission to India was a solemn warning to the British Churches. He had been informed on the preceding day by a friend, that he had recently heard a young minister, who left college a short time since, occupy three quarters of an hour in dwelling upon the immortality of the soul, and, when remonstrated with upon the subject, he confessed that he had drunk so deeply into mental philosophy, that he had almost lost his spirituality.

The Rev. E. PROUT having briefly stated the financial position of the Society,

The Rev. J. K. HOLLAND, of St. Ives, rose to move,—

“That this Meeting attach the highest importance to the translation and revision of the Sacred Scriptures, the preparation of a native ministry, and the religious education of the young, as the most effectual means, in dependence on the Divine blessing, of extending the kingdom of Christ in heathen lands; and the Meeting rejoice that the Missionaries of the Society are labouring in these several departments with great assiduity and steadfastness.”

The novelty of the Society had now passed away, and, if sustained at all, it must be by principle. He had, however, no fears on that subject. England had derived immense advantages from the possession of the Sacred Scriptures. All books were influential: they stirred the impulses of society, and the Bible was the most popular book, he rejoiced to say, in this land. It was to be found in almost every house, and its influence had been diffused from the British Throne through all the ramifications of the community. In consequence of the possession of the Bible, England had the best Constitution, the wisest and most equitable laws, and the highest degree

of liberty of any country on the map of the globe. To that source was to be attributed the preservation of the institution of the Sabbath, the observance of which was fraught with the greatest blessings to mankind. The Bible was the best conservative book in existence. The English were the best people on the face of the earth—and that arose from the possession of the Bible. Notwithstanding what was sometimes said, he believed that there was a large amount of religion in the country. The number of religious Societies now in existence, and the extent to which they were sustained, might account for the funds of the London Missionary Society not increasing. He approved of those new institutions, but he trusted that the old ones would not be neglected. The Bible was a great boon to men, and where it was withheld from the people, the result was not only intellectual and moral, but physical degradation. The men who would withdraw its light would not give them instead even a glowworm to illuminate their pathway to eternity. If they duly appreciated the Bible, they would consider it a duty incumbent on them to cast their money into the treasury of this Society, that they might diffuse the blessings of the Gospel to the ends of the earth.

The Rev. JOHN SUGDEN, (from Bangalore,) in seconding the resolution, said, that he had been labouring in India for about seven years. He had left behind him brethren, the blessing of whose labours will never be known on earth. The associated labours of all the churches in India was abstractedly great; but, viewed relatively, were extremely small; they were but as a portion of leaven in a large lump, but that leaven was diffusing its influence. A heathen there had borne testimony, in a native periodical, to the effect which Christianity was producing in undermining Hindooism. He regretted that there were many white men in India who had very black hearts; but there were some who upheld the Christian cause. Education had been felt to be of great importance; vernacular schools had been established, and upwards of 100,000 boys were now receiving sound secular instruction, combined with religious knowledge. Upwards of 13,000 females, many of them of high caste and rank, were enjoying similar advantages. During the last few years there had been a large number of conversions in India, especially among the young people connected with the schools. Many of them had to make large sacrifices in connexion with their reception of the Gospel, but they cheerfully submitted to them. There were large numbers who were now struggling with the convictions of conscience and their assurance

that the Word of God was true. The heathen had felt it necessary to establish schools in which to teach their own principles, and it was a remarkable fact, that into some of them they had introduced the Word of God. The printing-press was found to be an instrument of great importance in connexion with Christian education. Not only had the Scriptures been translated into, and printed in, the vernacular tongues, but a vernacular literature had been created. The East India Company had employed some of the school-books translated by the Society's Missionaries at Bangalore,—a high testimony to their value. The Missionaries were placed under great obligation to the Bible and Religious Tract Societies, without whose aid they could not have carried on their operations. There were now 309 native Churches, numbering 5000 members, admitted on the strictest principles of Christian fellowship. The natives were exceedingly adroit in the questions they propounded to the Missionaries; and, though those questions were of a sceptical character, they nevertheless proved that mind was at work. They had every encouragement to go on with faith and patience in their work. He believed, that there were thousands in India who were as firmly convinced of the truth of the Gospel as any whom he was addressing; but, from the sacrifices they would be called upon to make, and other causes, they were afraid to avow it. He doubted not, however, that ere long great results would be witnessed in that country.

The resolution was then put and carried.

The Rev. GEORGE ROSE said he considered that great blessings had been enjoyed in England as the result of the creation of the Missionary enterprise. Was it not marvellous, that in India, China, Africa, the Southern Seas, and almost every part of the globe, God was setting before them an open door! In His providence, as plainly as in His written word, he was indicating their duty to disseminate the Gospel throughout the world. It was an honour and a privilege conferred upon them to be allowed to engage in such a work. In the pages of ancient prophecy, he could almost see this very Society named. God was showing them, in the case of Madagascar, as well as elsewhere, that he could carry on His work, almost independently of human instrumentality, to its great and final consummation. When the Missionaries were obliged to withdraw from Madagascar, they knew only of 7 converts, and now there were upwards of 200. Recently 2000 persons were there found carrying on Christian worship. He was persuaded that twenty years hence India would present a very different aspect to that which it now exhibited. In whatever direction they looked in con-

nexion with the Missionary cause, they had abundant reason to rejoice. The sacrifices being made by native converts in various parts of the world might well put to shame the Churches at home. During the last year, the Missionary Churches had transmitted to the Society upwards of £10,000; while at home there was retrocession, rather than advancement. Instead of sending out Missionaries abroad, he thought it would almost be advisable to have some native teachers brought to England to instruct British Christians in their duty. He begged to move,—

“That this Meeting regards the self-denying liberality of individuals and Churches gathered to the Saviour from among the heathen with peculiar interest and delight, and trusts that the friends of the Society in Britain will sustain the cause of Missions in the same generous spirit, and after the impressive example of these Christian converts.”

The Rev. W. BEVAN (of Wolverhampton), in seconding the resolution, observed, that the contributions made by the wealth of British churches to the Missionary cause bore no relative proportion to the efforts made by the Missionary churches themselves. One-fifth of the entire proceeds of the past year arose from the latter source. He was persuaded that the question must soon be examined, the result of which would be a large augmentation of the funds of this and other Societies. Where was the compassion for souls which moved the Apostles to self-sacrifice? He desired nothing more for the churches in England than that they should arise to a sense of their duty in supporting the Missionary cause. He feared lest, in these days of luxury and ease, they should lose the lessons which their forefathers had learned, when they toiled, through difficulties and struggles, up to the position in which they had placed the Missionary cause in the hands of the present generation.

The Rev. W. HARBUTT, (of Samoa,) in supporting the resolution, adverted to the zeal and liberality of the Missionary churches

in the South Seas, and the readiness of the native converts to go, at the peril of their lives, and preach the Gospel in the islands where former teachers had been killed. He then contrasted the present state of the islanders with their condition when first visited by Mr. Williams, and drew from it the inference, that there was no man so degraded that the Gospel of Christ could not elevate him—no man so barbarous, that the Gospel could not change the lion into the lamb, and bring him into a position in which he would become a priest and a king unto God.

The resolution was then put and carried.

The Rev. W. ROBERTS briefly moved, and EUSEBIUS SMITH, Esq., seconded:—

“That the cordial thanks of this Meeting be presented to George Hitchcock, Esq., for his kindness in presiding on the present occasion.”

The resolution having been put and carried by acclamation,

The CHAIRMAN, in acknowledging the compliment, said, that in his view every Christian was a steward, and consequently the whole of his property should be consecrated to Christ. A rich man, after laying his year's balance on the altar, and taking from it that which was necessary for the support of himself and family, and providing for the necessities of poor relations, if he had any, was bound to give the remainder for the extension of the Gospel. Was it his duty to provide for his wife and family in case of his removal by death? He thought it was, but not to treasure up an enormous fortune. With regard to the poor; as under the Levitical economy they were required to give one-tenth, so under the Christian Dispensation they could not be required to give less. He believed it was God's command that they should thus contribute, and that without it they could not enjoy the light of God's countenance.

The Rev. E. PROUT pronounced the Blessing, and the meeting separated.

Contributions in aid of the Society will be thankfully received by Sir Culling Eardley Eardley, Bart., Treasurer, and Rev. Ebenezer Prout, at the Mission House, Blomfield-street, Finsbury, London; by Mr. W. F. Watson, 52, Princes-street, Edinburgh; J. Risk, Esq., 108, Fife-place, Glasgow; and by Rev. John Hands, Society House, 32, Lower Abbey-street, Dublin. Post-Office Orders should be in favour of Rev. Ebenezer Prout, and payable at the General Post Office.

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